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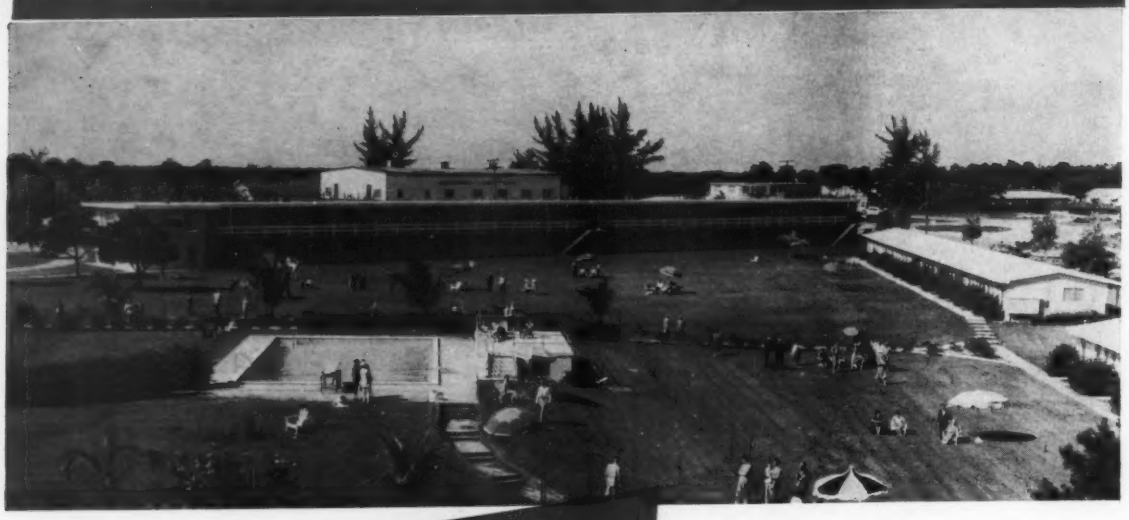

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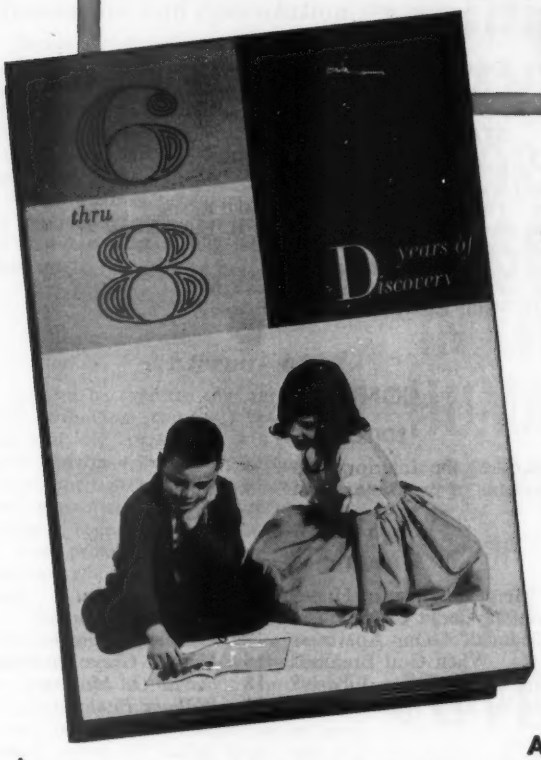


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VOL. 12, No. 2

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### DEDICATION

*Revelation 1:5, 6*

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and washed us from our sins in His own blood,
and hath made us to be a kingdom and
to be priests unto God and His Father;
to Him be glory and dominion for ever and ever. Amen.


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# LETTERS

### *Revelation and Speculation*

Personally, I believe you made a mistake in publishing "Was the Flood Universal?" (Dec. '60). I do not think it will do anyone any good. God's memorial and promise in the rainbow was and is worldwide, not localized.

When there is revelation, why deal in speculation? The disastrous results of that are most vividly set forth in Romans 1.

ANSEL CAINE, M.D.
New Orleans, La.

### *Eternal Life?*

It is to be expected that reviews of *Life in the Son* (Oct. '60) by men of the Calvinist persuasion will constitute thumbnail rebuttals. Certainly I respect the right to attack my thesis and the expositions and arguments on which it rests, in the interest of truth. I must protest, however, against assertions which are without basis in fact.

I deny that I have made any bald assertions that "commandment keeping" is "a means of retaining salvation," in opposition to the biblical principle of justification by faith. I have asserted rather that obedience is an essential aspect of saving faith, and I believe that this fact is established in the New Testament.

The reviewer asks, "If it is possible to forfeit eternal life . . . then can it be called eternal?" I refer him to pages 52-54 for a specific consideration of the question "If eternal life can be terminated, how then is it eternal?" (Did the reviewer read the book?) I submit that the New Testament teaches that eternal life—the very life of God Himself—can be shared by men only in living union with Christ (I John 5:11, 12) and that there are conditions governing such union (I John 2:24, 25, John 15:4-6).

I must reject the reviewer's insinuation that I am contending for "insecurity." Not at all. On the contrary, I am contending for security—in Christ. I contend that it is the teaching of the Holy Scriptures that our security in Christ is not unconditional, that perseverance is not inevitable, that apostasy is an actual possibility rather than merely hypothetical, and that the warning passages are to be frankly accepted rather than "interpreted" into irrelevance or circumvented by theological hypothesis.

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# EDITORIALS

## The Exterior Sparkles; the Interior Rots

From time to time, we read of a landlord who goes to great expense to decorate the exterior of his apartment house and grounds to make them attractive to prospective tenants. He plants shrubbery, sandblasts the stone of the house periodically to keep it looking new, gilds the cornice work, keeps the brass knobs, doorbells and mailboxes gleaming. Yet, while the outside sparkles, the interior of the building is rotting away through neglect.

This picture came to mind not long ago, as I read an editorial by Joseph Wood Krutch, one of the editors-at-large of *Saturday Review*. The article was entitled "The New Immorality," and it hit hard at our modern American tendency to possess such a sensitive conscience with regard to the social needs of our community, nation and world, while allowing our personal standards of morality to reach a new low.

We need only to be reminded of increased cheating on college exams, rigged television quiz shows, Ph.D. ghost writers for hire and other dishonest practices, to realize what little regard Americans as a whole seem to have for personal morality. Of course, these things can all happen in the best of societies, and if there is the proper regret, repentance or even remorse, we may be prone to forgive and forget.

But, of late, we do not seem to know what repentance means; indeed, we Americans have thrown even remorse to the winds. The sense of shame which once hovered over a

**DONALD GREY BARNHOUSE**

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**MEMORIAL**

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person caught in a wrong act no longer exists for many. Our supposedly enlightened psychological outlook on life relegates shame to some obscure Freudian corner of oblivion. The tragedy is that we can be so alert to social evils and so prompt to show resentment in the presence of racial injustice, religious bigotry and unfair employment practices—and rightly so! Yet, we can condone, with bland indifference personal immorality of the worst sort. Truly, we are living a paradox.

And, lest we think that this problem only exists in secular realms, let us be rudely awakened; it comes much closer to home, whether we realize it or not. For, in many of our churches, while we are so busy trying to decide the relative merits of integration, while we argue over the recognition of Red China, while we plot the most expeditious means of separating from our Christian brethren or try to determine how best to inveigle people to join our churches, our church members are starving spiritually. How many churches today offer a half-way decent diet of personal Christian ethics to their people? How many of our young people are given sound bases for making moral choices in life? How can we expect the world to practice personal morality when the church's voice is silent or at best confused in this area of life?

Let's not point an accusing finger at the immoralities of a pagan society when our own churches are offering little or no means to cope with the world's alluring offers. We must remember that the god of this world, the devil, still uses the "roaring lion" or "angel of light" techniques on Christians as well as unsaved. We do not wrestle so much with tangible foes who can be seen and touched as with concepts, ideals and ideas. And the devil is a master of turning these factors to his own purposes, at our expense. We dare not allow ourselves to become spiritually flabby; we must be in good spiritual shape to win the wrestling match.

* * *

*Christ often spoke in superlatives, because He is God, the superlative. He often used the words "whosoever" and "whatsoever." The "whosoever" is a sign over the gate on the outside, and the "whatsoever" is a free invitation to everything on the inside.*

* * *

## *Why Students of the Bible Cheat*

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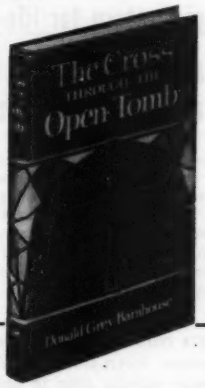


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before regarding other Christian schools. His students, he said, are well-versed in the Bible. But they seem not to realize that this biblical knowledge must be carried over into the realms of everyday Christian living as well.

Some of his students were cheating, lying, deceiving and committing other moral offenses without sensing anything wrong with these practices. The attitude seemed to be: "Everyone is doing it, it can't be too wrong; why pick on me?" When the few guilty students were disciplined for their wrong-doing, other members of the student body were up in arms. They could see no reason for the punishment.

How inadequate is our awareness of sin's sinfulness! We seem to divide our lives into two water-tight, air-tight compartments: our theoretical knowledge of God's Word and will in the one; our daily living in the other. There seems, at times, to be no relation. What we learn about God's requirements for a holy life apparently has no connection with the type of life we live.

* * *

*There is an increasing danger in our day that Christians are too much with other Christians and too little with Christ. If you have friends whom you love because they are lovely, because of their gifts or aptitudes, and not because of what Christ is in them, you are in danger of having such friendships stand between you and Christ.*

* * *

This is disturbing! Particularly, among Christian students, for students are merely products of their home and church environments. If they cheat in school, it is because they never learned to be honest at home or in church. Their commitment to Christ has never gone beneath the surface of their lives.

It matters not one whit that "everyone is doing it" or that our particular sin may not be as bad as that which others do. In God's sight, sin is still sin—whether little or great. And we are each answerable to God as stewards of the life, time and possessions He has given us.

The cure for this malady is to focus our gaze again on the exalted Lord. When Isaiah saw the Lord, high and lifted up in all His holiness, he could only say, "Woe is me! I am undone! I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen . . . the Lord" (Isa. 6:1-5).

If more of us were to stand, awe-stricken, in His holy presence more frequently, we would find a corresponding awareness of how sinful sin is in His sight. And there would be within us a fierce desire to turn from all manner of sin—however small—in horror.

# CHURCH MERGER

## threat or hope

**At the National Council of Churches' General Assembly last December, Dr. Eugene Carson Blake proposed that four of the largest Protestant denominations merge in an effort to bring unity to the badly fragmentized Protestant world.**

**By Russell T. Hitt**

ARE the ancient divisions of Christendom about to be healed? Will American Protestantism become a part of a superchurch? Are we approaching the end of the Protestant era?

Is the ecumenical movement seeking to substitute a watered-down, lowest-common-denominator, faint-carbon-copy of Christianity in the place of the historic biblical faith?

Is a monolithic Protestantism, with its own Vatican, looming as a threat to Christian liberty?

These and a number of other related questions are being asked today in the aftermath of recent developments which have made religion page-one news.

When the highly efficient and devoted officials of the National Council of Churches planned the program for the recent General Assembly in San Francisco early in December, they counted on presenting a well-ordered corporate image of 33 denominations working cooperatively in the closest unity and Christian brotherhood. Smarting from recent bad publicity that sought to link the Council with Communism, the leaders were determined to present a forthright front of solid witness and accomplishment.

Some of the ablest and most respected men in the religious world were included on the program: Billy Graham, Judge Luther W. Youngdahl, Bishop James A. Pike, Dr. Edwin T. Dahlberg, Bishop G. Bromley Oxnam, Bishop Lesslie Newbigin of the Church of South India and general secretary of the International Missionary Council, and many more.

Each of these men held a strong appeal for large segments of the divergent Protestant public of the U.S. It was bound to be a strong Assembly that would regain prestige for the N.C.C.

But they had not counted on an ecumenical proposal that was dropped like a bomb in Grace Cathe-

dral by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, on the Sunday morning before the Assembly was called to order.

"I propose to the Protestant Episcopal Church," Dr. Blake declared, "that it together with the United Presbyterian Church in the United States of America invite The Methodist Church and the United Church of Christ to form with us a plan of church union. . . ."

The proposal envisioned a merger of the four prominent church denominations that would bring together nearly 20 million communicants—or about one-third of the professing Protestant population of the U.S.

With few exceptions National Council officials and denominational leaders were completely taken by surprise. They scrambled about for complete texts of the Blake sermon and hastily sought to regain their composure before facing television cameras, radio microphones, and a crowd of reporters and photographers.

Before other churchmen had a chance to consider what their reactions would be, the Right Rev. James A. Pike, Bishop of California, had seconded the bold suggestion, declaring from the Cathedral pulpit: "His (Blake's) prophetic proclamation is the most sound and inspiring proposal for unity of the church in this country which has ever been made in its history."

In spite of being caught off guard by the Blake proposal, the leaders of the four involved denominations reacted most favorably to the mammoth merger suggestion. Only Bishop Gerald Kennedy, president of the Methodist Council of Bishops, demurred on the ground that his church already had a commission on church union that had the matter in hand. "I don't think he (Blake) has proposed anything. There is nothing new here." Charles Taft, an Episcopal layman long active in N.C.C. affairs, also had questions about the proposal.

Bishop Kennedy's voice was hardly heard in the general acclaim. Only separatistic leaders holding a small "rival" assembly voiced belligerent opposition, saying the plan was a "sham and hypocrisy" and "a reversion to Roman Catholicism." Unobtrusive observers at the Assembly from the Lutheran Church-Missouri Synod, Southern Baptists, and the National Association of Evangelicals made no public statements, but privately voiced their deep concerns over the merger proposal.

### THORNY ISSUES FACED

Reverberations from the Grace Cathedral bomb undoubtedly will be heard for many months to come. There were strong indications, too, that the merger proposals would be seriously considered and that other Protestant communions would give it heed.

The 5,000-word text of the Blake proposal, published in the *New York Times* and many church publications, actually was prepared by one of the most capable denominational leaders in the country. Dr. Blake had presented a compromise that bridged the thorny issue of "apostolic succession," so zealously guarded by the Episcopal church, and the preservation of Reformation gains so cherished by Protestants. He carefully avoided the use of the term, "re-ordination," which irritates non-Anglicans.

To those fearing a sprawling ecclesiastical machine with a hierarchy that would crush spiritual liberty, Dr. Blake offered a more democratic church polity that would recognize "that all Christians are Christ's ministers."

To those fearing a watered-down creedal basis, Dr. Blake suggested: "The reunited church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene Creeds." He also expressed the hope that the Heidelberg Catechism might be included in the doctrinal basis of the reunited church. This obviously was a hook that might later catch Lutheran interest.

### BAPTISTS WOULD SHY

Most Baptists and many fundamentalists would shy from the Blake position on the Sacraments, although his statement would probably be well received by Lutherans, Presbyterians, and Episcopalians: "These (the Sacraments) must be understood truly as Means of Grace by which God's grace and presence are made available to His people. . . . The proper concern for their reality is protected so that with the Word, the Sacrament is recognized as a true means of grace and not merely a symbolic memorial."

It is partly because of this position that Dr. Blake did not include the Disciples of Christ, said to be interested in merger with the newly formed United Church of Christ, in the original union proposal. He knew, too, that believers versus infant baptism was too difficult a problem to resolve at this juncture.

While both Dr. Blake and Bishop spoke as individual ministers of their respective communions, both well knew the background and context of their statements. Dr. Blake knew that the Church of South India, which has been the most publicized example of ecumenical advance, had been made up of the very denominational elements that were involved in his merger proposal for the four U.S. denominations.

While the merger proposal was not planned as a part of the agenda of the N.C.C. General Assembly, Dr. Blake was keenly aware of the dramatic timing of his sermon. He later declared on the "Face the

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Nation" television program that he was surprised by the favorable reaction his suggestions had received.

Some evangelicals think of the ecumenical movement as a monolithic organization that threatens biblical Christianity and its free institutions. Dr. Blake, however, knew that the greatest obstacles to ecumenicity (visible union of the Church) were the ponderous ecclesiastical structures, the denominations, that needed to be dynamited off dead center.

The Presbyterian leader cited the controversy over the religious issue in the recent presidential campaign as "another reason for moving toward the union of American churches."

One clear result of the religious issue in the campaign was, he said, that "every Christian church, Protestant, Orthodox, Anglican, and Roman Catholic, has been weakened by it."

Because of the controversy, he added, "Americans more than ever see the churches of Jesus Christ as competing social groups, pulling and hauling, propagandizing and pressuring for their own organizational advantages."

### GROWING IMPOTENCY

Dr. Blake, as others later in the N.C.C. Assembly, stressed the growing impotency of Protestantism, the advance of secularism, and "the materialistic threat of Marxist Communism."

Advance texts prepared for the press revealed that other Protestant leaders were impressed with the urgency of church union though it became increasingly apparent that there were widely divergent concepts of how the job was to be done.

The Blake proposal seeks to move toward Christian unity through church merger. Many other voices were also raised in behalf of ecumenical action. Whether this is a spiritual drive or a fleshly obsession depends upon the viewpoint of both the advocates of ecumenism and those who react to it.

Dr. Truman B. Douglass, an official of the United Church of Christ, and Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, New York, members of the committee charged with drafting the General Assembly's Message to the Member Churches, represent a segment of the ecumenical movement that would strengthen the existing structure of the National Council of Churches to implement the movement toward Christian union.

Drs. Douglass and Van Dusen were voted down by their colleagues of the Message Committee when they attempted to include within the Assembly Message the proposal to authorize the National Council and others councils of churches to increase portions of their programs in specific areas of Christian service in which the churches are linked together in a common enterprise. The Broadcasting and Film Commission was cited as an instance where this was being done successfully at the national level.

### SUPERCHURCH THREAT?

They also favored the authorization of church councils to "commission" workers for certain ecumenical tasks: "to arrange for administration of the sacraments for ecumenical gatherings; to develop methods by which local congregations may relate themselves more directly to the ecumenical movement through councils of churches."

These proposals, immediately branded by some religious news writers and non-ecumenical observers as an effort to transform the National Council of Churches into a "superchurch," were defended at a press conference by Drs. Douglass and Van Dusen. Actually, they said they were only attempting to increase the "churchly" functions of the councils of churches.

Despite the protests of the drafters of the Assembly's Message, it can hardly be denied that it is in this area that there is greatest cause for concern on the part of those who fear the emergence of a superchurch.

Much more satisfying to the hearts of evangelicals who accept ecumenicity as a biblical principle were the statements of the Rt. Rev. Lesslie Newbigin, on leave from the Church of South India, to serve as general secretary of the International Missionary Council.

"We must think of recovering unity not in administrative terms" but in terms of our understanding of Christ, he said. The fundamental quest for unity should "go back to our Lord Himself" and understanding the truth of the Christian gospel.

Bishop Newbigin declared that the value of any ecumenical institution or church union does not lie in the millions of persons it might unite, but in the

(*Continued on page 26*)

PART I—A new series to clear away the confusion that exists in most of our minds. By ARTHUR F. GLASSER

# OUR MUDDY THINKING ABOUT COMMUNISM

OUR ENEMY is Communism. The issue is Christ versus Marx, Christian truth versus Marxian error. So far so good.

But it is dangerously easy to assume that since Christianity and Communism are irreconciliable dogmas, war also exists between Christians and Communists. Unfortunately, some evangelicals have fallen into this error. They have called upon Christians to assume a posture of total, unrelieved hostility toward all Communists. They have carelessly tacked the label of "Communist" upon a vast number and have treated them suspiciously, contemptuously and rudely.

What they have forgotten is that more than one-third of the human race is currently under Communist control. These are part of our total Christian obligation. Nothing will jeopardize reaching Communists with the gospel more than the unkind, wild denunciations some evangelicals are making in our day.

But first, what do we mean by Communism? Arnold Toynbee defines Communism as the "worship of the collective power of man in place of the worship of God." Communism is the materialistic, man-centered religion of the 20th century. It has brought religious fanaticism back into human society on a worldwide basis.

At its heart is the idea of the "chosen people"—the proletariat. Communism believes that, after it wins its struggle with capitalism, the proletariat will establish a paradise on the earth that will be both just and prosperous.

*The author is home director for North America of the China Inland Mission.*

Because of its man-centeredness, Communism means man-worship. It is atheistic at its core. It has no place for God. It regards history as following a rigid, scientific, predetermined pattern moving toward the establishment of socialism throughout the world. A communal type of society is slowly evolving that will be free from class war and material need.

Communism's mystique is this eschatological aspect. A new world will be created by the movement of history, aided and accelerated by the organized activity of the proletariat. God has no place in this evolutionary process. It is its philosophical and practical atheism that makes Communism almost unique in the history of human thought and political activity.

As a result, Communism is inherently hostile to the Christian Church. "Not that there is no God, but men everywhere must be made to cease believing in Him"—thus reads official policy. Wherever Communists gain civil authority over men they begin to reveal this hostility. In their altering of all life—material, cultural, economic and social—they overlook nothing, but integrate all into one homogeneous system. In their recasting of society they leave no place for religion. So, they bring pressure to eliminate completely all Christian influence in society.

From whence did this hostility toward Christianity come?

The Church has itself to blame. Ponder the soil from which Communism emerged and developed. Call to mind the deadness of the Protestant Church of Marx's day. Do not overlook the reactionary activities of the Roman Church of the

19th century. Project yourself into the common lot of those who lived in lands dominated by the Eastern Church. Realize anew the injustice, the oppression, the reactionary policies that resulted from the close identification of its religious totalitarianism and the autocratic rule of the Tsars. How natural for those early Communists to set themselves against Jesus Christ, because of what they saw of organized religion in their day.

This is why the Communists have acted as they have. Would we not expect that they seek to separate the Church from the society they desired to liberate? Would we not expect that they strip the churches of their wealth? If for tactical reasons they desired the Church to continue to exist for the immediate future, would we not expect them to subsidize its buildings and clergy that they might control it better? Would we not expect them to separate the Church from the national education program? Would we not expect that they rigidly control, if not altogether terminate, all religious publishing? Would we expect them to grant the Church liberty to evangelize the masses and gain new adherents? Hardly. We might rather expect that they grant some liberty to worship that they might identify the religious element in society, mark them for special economic and social pressures, and thereby hinder their attaining any place of influence in society.

The expected has taken place. In countries controlled by Communist power, the message of the Church has been devitalized, its life muzzled and its outreach terminated. No longer does it have its former place of power and prestige. It is barely tolerated. At a future date, by authoritative decree, it may be completely obliterated. In fact, this has already happened to a large degree in rural China. A few urban churches are permitted to exist—doubtless for propaganda purposes—but by all reports the organized church in China has virtually ceased to be a spiritual power in the land. It has been penetrated, captured and defiled.

There's no doubt about it. Communists are most certainly our adversaries. Ideologically and politically we and they are poles apart. How easy then for us to decide that we must crush them if Christianity as we know it is to survive on the earth. And since they are so strong, it would seem that we must use every means within our power to oppose them; we must fight them at every level. This would seem to be our Christian responsibility.

But at this point I would protest. True, Communism, the system, is the enemy of Christian truth. But are we commissioned in Scripture to crush Communists? What of Matthew 13:24-30, 36, 43, with its injunction that we "permit the tares to grow until the harvest?" This needs to be pondered. Obviously Satan is behind the movement. It is ever his will that "the spirit of error" dominate the minds of men. Communism is a most cleverly devised weapon in his age-long conflict with God. And its emergence at this hour in history is most significant, especially in the light of prophecy.

### SATAN IS INVOLVED

We are living in tremendous days. Signs of our Lord's return are multiplying. Never in the history of the Church has the goal of world-wide gospel witness been so attainable. Certainly Satan knows this.

In our day he is using Communism as he has used no other force in the past to hinder missionary advance. How natural for us to judge that the Communists are our greatest enemies. In fact, we become so preoccupied with Communism and the Communists that we forget that Satan himself is our great adversary.

Nowhere does Scripture call upon Christians to embark upon a crusade against Communists; rather, it calls upon us to resist the devil. Communists are people; they must be won to Christ. And if we regard them as our adversaries, how will we win them?

So, as we approach the whole problem of Communism and the Communists, we must guard against losing the objectivity that becomes the Christian whose citizenship is not of this world.

Some churchmen have foolishly attempted an ideological compromise with Communism. But neither biblical Christianity nor Marxian Communism would permit this. We must never compromise the truth in Scripture.

Others have felt that Christians should in some ways imitate the Communist program which has been so successful. One has written, "Communism has a clear-cut political and economic program. How can we meet it unless we have the same sort of program?" Yet this imitation of Communism coupled with a faulty theology led in large measure to the missionary debacle in China.

Some evangelicals, however, have approached Communism with but one dominant purpose: "to combat it" with all the resources at their disposal. And in this war they have tended to set aside all moral standards. Anything goes to win the war. In fact, this expediency has almost been elevated to the level of biblical sanction.

In their antipathy to the ecumenical movement, they, presuming the Word Council of Churches "soft" on Communism, have adopted the "hard" line. They have lost the ability to be objective. They have lost sight of the fact that Communism is merely satanic camouflage. They have joined forces with anyone who is anti-Communist. They have called for a holy war against Communism, with no holds barred. Anyone who is not as militantly anti-Communist as they are is judged anti-Christian.

Satan is happy for this foolishness. Nothing so discredits American evangelical Christians before thinking Christians around the world as this careless identification of ourselves and our churches with any and every noisy anti-Communist crusade whose drum catches our ear.

Why can't we realize that there are Christians on both sides of the East-West ideological conflict. Some are capitalists, some are socialists. Some located in Eastern Europe even feel that the Communists have done some good, for they had known only oppression, injustice and poverty before the Communists came to power. As a resisting minority in their Communist states they have risked and sacrificed for their convictions far more than we, their contemporaries in the West. While not blind to the grave defects of a Communist State, they have not come to the same conclusions about Communism that Americans have. Shall we say that they are duped, that we alone can see through Communism, and that we know what all Christians should do about it?

Why can't we recognize that in the world-wide evangelical Church, there is a variety of opinions on economic and political philosophy? Not all Christians in other lands feel a sense of allegiance to the basics of contemporary Americanism.

Actually there are real dangers in identifying the Church with a particular political position or economic philosophy.

(1) In the first place, this may be short-lived. An advantage held today may be wiped out with a change in power tomorrow. Recently an American missionary society had the picture of its executive and Syngman Rhee on the cover of its periodical. A few days later, Rhee and his government had been discredited for valid reasons. As a result, evangelical Christianity was made to appear reactionary.

(2) Secondly, the Church cannot be aligned with any political party. According to Scripture, what type of social structure is the will of God? Has not the Church served and survived under all sorts of political systems? This has been "in the will of God." And we still pray, "Thy Kingdom come!" Roman imperialism, European feudalism, absolute and limited monarchies, laissez-faire capitalistic democracy and the socialized brand, even modern totalitarianism —all have been confronted by the Church.

### WHAT SCRIPTURE SAYS

As an American Christian I do not regard the socialism of the British labor party as desirable for America. But some of my brethren in the United Kingdom loyally support Mr. Gaitskell. We would agree that Scripture teaches that God has given man the right to own property. And, knowing something of what Scripture teaches of man himself, heightened by our awareness of the depths of evil in our own hearts, we might feel that a system of government involving checks and balances —the rights of the majority controlled and the rights of the minority protected—is the most realistic way of facing up to the awful problem of evil in the human heart. Man has a capacity for justice, but also a capacity for injustice. So, we would conclude that some form of rule by ballot is both possible and necessary.

But what are we to do with countries remote from our own, in culture as well as in location, where thoughtful Christians feel that an entirely different political philosophy and government structure are desirable? Are we to judge them to be sinful? May not this be the Lord's leading to them as they have looked to Him to guide them as to their Christian responsibilities to their country?

The Kingdom of God cannot be equated with any man-made social system. True, Christians should expect God to give them guidance as to the discharge of their responsibilities toward their State. God would certainly assist Christian government leaders in suggesting improvements in their social structure, but His guidance is never uniform throughout the earth. Human existence is too complex for uniformity.

Furthermore, we should carefully guard ourselves and our churches against too close identification with the political and economic status quo. We are to be salt and light in society. Indifference to unprincipled manipulation of the electorate, to corruption in high places, to grave social injustices within our own country, and to the obsession with profit can bring us to the place where God may choose to remove our own candlestick from its place. Let us not be so uncritical in our re-evaluation of the American way of life. It is not Christian now, nor has it ever been in the past.

(3) In the third place, too close identification between biblical Christianity and American patterns of society will reveal yet another blind spot in our thinking. It it easy to point out Communist designs on the Church and rise up in righteous indignation as a result. But we can easily overlook the political pressures that are put on our own churches in the West. Honestly, is it right or scriptural for evangelicals to nod with assent when government officials affirm that the Church should provide "the spiritual ammunition for the cold war," that the Church should be "the spiritual arm of the nation in the ideological war" of our time? How do you feel about the melancholy record of devoted missionaries who uncritically identified their work with the cultural and political aims of their countries?

Only a few weeks ago I witnessed a missionary film which, in seeking to raise money for a new transmitter,

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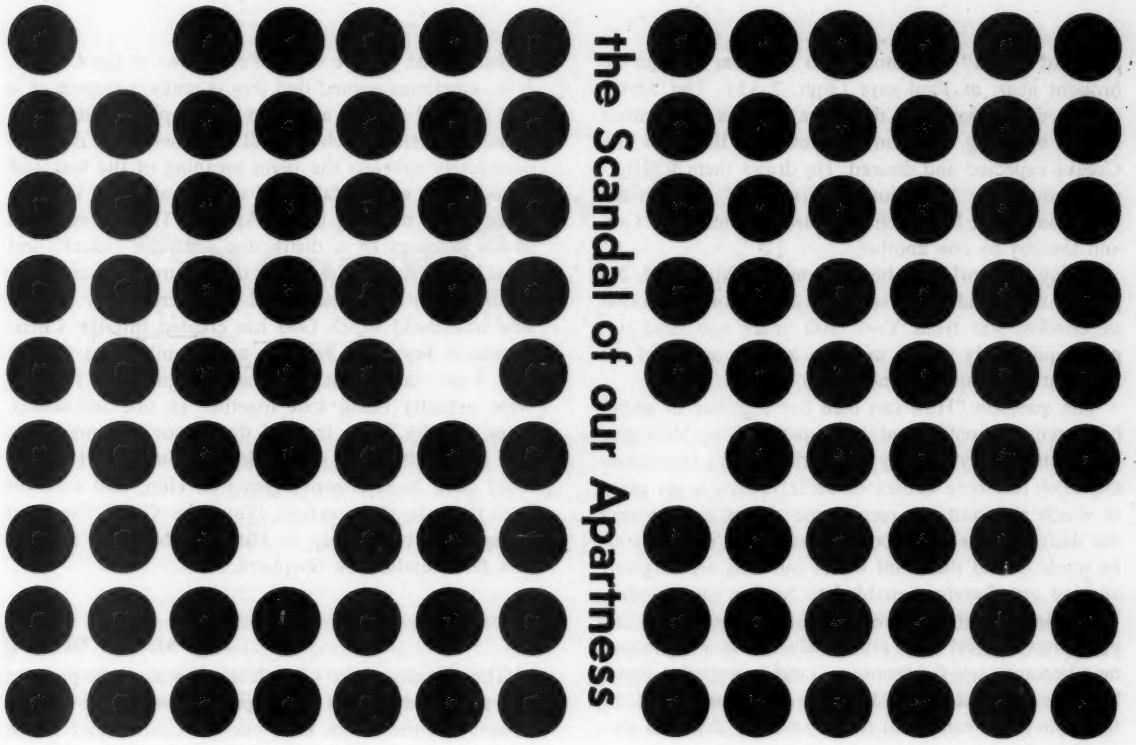

# the Scandal of our Apartness

*Bishop Lesslie Newbigin of the Church of South India explores a familiar Scripture and finds a fresh approach to our most perplexing problem.*

SOME GREEKS had come asking to see Jesus. Like the Athenians of whom Luke writes, perhaps they shared the general desire of the Greeks to "hear some new thing." Perhaps they wanted this Teacher to visit Greece and join in the discussion of the Stoa at Athens. But this, natural as it might seem, was not the way in which our Lord would become known as Savior.

Jesus told them that the corn of wheat must fall into the ground and die if it is to bear fruit. He explained, "I, when I am lifted up from the earth, will draw all men to myself" (John 12:32). The Savior must be lifted up on the Cross. It is not just His teaching or His person which can provide the mercy-seat to which all nations may come for pardon and reconciliation. That mercy-seat is provided in His dying. (Note that the Greek word *hilasterion,* translated as "expiation" in Romans 3:25, RSV, is the word used for the "mercy-seat" in the Greek version of Exodus and Leviticus, and in Hebrews 9:5).

To this one mercy-seat, established by God, the nations will be drawn. Only here can the chasm between Jew and Gentile be healed. It is only "in the

*The author, a bishop of the Church of South, India, is general secretary of the International Missionary Council and author of "Household of God" (Friendship).*

blood of Christ" that those who were far off can be brought near, as Paul says (Eph. 2:13). The Savior of the world does not draw the nations to Himself simply by going to them and teaching them, as the Greeks expected and desired. He draws them to Himself through the "expiation by His blood" through the one atoning act by which men are reconciled to God and thereby to one another.

Today the world has become one neighborhood. No part of the world today is as far away from any other as London was from York 200 years ago. But this propinquity only makes us more acutely aware of the fact that propinquity is not unity.

The question "How can men live together in unity" has become terrible and inescapable. The ideologies by which men try to unify the world become themselves the most fearsome causes of strife. There is no place at which mankind can receive the gift of unity except the mercy-seat which God has provided. We can only be made one at the point where our sins are forgiven, and we are therefore enabled to forgive one another. There is no other place where "righteousness and peace have kissed each other." Every other righteousness becomes self-righteousness, and every other peace becomes appeasement. Only He who was lifted up from the earth can fulfill the promise to draw all men to Himself.

In Ephesians the Church is depicted as the new household of God, in which those who were formerly strangers have been made children, "reconciled in one body through the Cross" (Eph. 2:16). The same epistle goes on to show the mystery of God's plan not only to reconcile Jew and Gentile in one body, but also through the same body to manifest to the world "the manifold wisdom of God" (Eph. 3:7-10).

### THE CREATED BODY

The Church is thus, according to God's purpose, both the fruit and the sign of God's atoning work. By the deed wrought once for all on Calvary, there is accomplished an atonement so deep and all-embracing that the deepest divisions between men are transcended, and a body is created in which men of every sort and kind are drawn together. This body is the body of Christ, the new man, the Last Adam. It is not distinguished from the rest of mankind by any peculiarities of race, or tradition, or education, or temperament; it is just mankind re-created in its true image through Him who is the image of God, Jesus Christ. And this body is—in turn—the means through which the many-splendored wisdom of God is mirrored forth in the world not only to men and nations, but even to the "principalities and powers in the heavenly places."

Such is the picture which Paul draws of the Church. It is sometimes argued that this is really a picture of a sort of ideal church and does not apply to the actual human societies which we call churches. This doctrine completely subverts the plain meaning of the text and introduces a wholly false and unbiblical set of ideas in place of the meaning of the Apostle. There is no trace in his writings of a distinction between "ideal" and "real." He is talking about the Churches that he is writing to in Asia Minor and elsewhere. They are the new household which God has created through Christ in which Jews like Priscilla and Aquila, and Greeks like Luke, and men of mixed origin like Timothy were actually being knit together in one fellowship. They are the living fruit of the Savior's promise that He, being lifted up, would draw all men to Himself. They have been drawn together in Him, and now He uses them to draw others. Thus the Good Shepherd gathers His own sheep to Himself, that they may be one flock under one Shepherd.

### DISUNITY A DENIAL

The disunity of the Church is a denial of the promise and a contradiction of the purpose for which the Church is sent into the world. How can the Church give to the world the message that Jesus is able to draw all men to Himself, while it continues to say "Nevertheless Jesus is not able to draw us who bear His name together"? How will the world believe a message which we do not appear to believe ourselves? The divisions of the Church are a public denial of the sufficiency of the atonement.

It is of the mercy of God that He has not allowed our sin wholly to thwart His purpose, and that even in our divided state He permits us to bear some fruit. But what shall we say of those who point to the fruit as a ground for boasting of the divisions? Shall we continue in sin that grace may abound? "Do you not know," says St. Paul, "that God's kindness is meant to lead you to repentance?" When we have understood God's purpose for the Church as it is shown to us in Scripture, there is only one thing to do about our divisions; it is to repent of them, to go—all of us—humbly to the mercy-seat and ask the Lord Himself to show us where we have gone wrong and what we must do to end this scandal. None of us knows exactly what we ought to do, exactly what kind of unity He wants for us. Only He can show us. But we do know—unless we shut our eyes— that these divisions are contrary to His will, and that we ought to repent of them and turn together to Him. When we do that, He will surely use us to fulfill His purpose of drawing all men to Himself.

# WHEN GOD BREATHED

*What do we mean when we say that Scripture is inspired? How was it inspired? Does this mean that there are no mistakes in it? All of these questions are answered for you in this article by DONALD GREY BARNHOUSE*

IF THE BIBLE is only the work of men, we can never lean on it for spiritual support. If it is no more than a human work, it must be a mere compilation of human ideas about morality and ethics, with a smattering of Jewish history. But it is more than this; it is inspired by God.

Paul wrote to Timothy, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (II Tim. 3:16). The word *inspired* comes from the Latin, and means *inbreathed.* The Greek word *theopneustos* combines *God* and *breath.* The Greek word *theos,* God, is found in theology, *theophany, atheist, Dorothy, Theodore*; the word *pneuma,* breath, is found in *pneumatic,* for tires with air, or a drill run by compressed air, and *pneumonia,* the disease of the lungs. The Bible puts these two Greek words together to make *theopneustos,* which is translated by our words *inspired by God.*

Just as God created man by breathing into him the breath of life so that he became "a living soul," so God breathed into the writers of the Bible so that each could write the Holy Scriptures.

Nowhere does the Bible state that the men who wrote it were inspired men; only their writings were inspired. Moses lost his temper and killed a man but that does not alter the fact that God kept him from error in writing the Pentateuch. David committed adultery and murder but yet God spoke through him. His prophecies of things to come and his revelation about Christ were divine writings because of God's inspiration.

The methods God used to communicate truth to the men who set it down are varied. The Lord spoke to Isaiah with audible words: "The Lord of hosts has revealed himself in my ears" (Isa. 22:14).

To Daniel the Lord came in a night vision revealing divine secrets to the young man (Dan. 2:19). Daniel was told to write the words in a scroll and to sell it (Dan. 12:4), because the prophecy would not be understood "until the time of the end." Daniel did not understand what he had written, and when he inquired its meaning God replied, "Go your way, Daniel; for the words are shut up and sealed until the time of the end" (Dan. 12:9). And the words are not unsealed until John, in the Book of Revelation, sees Jesus Christ tear away the seals and unfold the meaning of what Daniel had written. Our word *revelation* is a translation of the Greek *apokalupsis*; this word, in turn, is a combination of the preposition *apo,* off, and the verb *kalupto,* to cover. Thus literally it is to take off the cover, to unveil. On the Island of Patmos God lifted the veil and allowed John to see future world events.

How God's truth came to Paul we do not know. He told the Galatians, "For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ" (Gal. 1:11, 12).

***This is the final article in a series on "The Authority of Scripture" written by the founder of* ETERNITY. *A new series of articles by Dr. Barnhouse will be begun in a forthcoming issue.***

When dealing with God, we must always expect the element of mystery, because we are creatures and He is the Creator. "My thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8, 9).

Speaking of the new birth, Jesus said, "The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8). And in like manner the Word of God was communicated to us by the Holy Spirit through the hearts and minds of the writers. The divine wind blew upon them; they did not know the method of the Spirit any more than they knew the secret processes of the wind. But they did know the power of the Spirit, and the divine book is with us to prove it.

### IS EVERY WORD TRUE?

At this point someone may ask, "Is every word in the Bible true?" Some men have taught this, but the Bible does not so teach. The Bible is a record of facts and a revelation of God. If someone in the Bible tells a lie, it is recorded as a lie; the truth is that the lie was told. The Bible contains many stories of faithless human beings whose deeds are likewise faithless. Inspiration merely assures us of the accuracy of the Bible accounts. It does not mean that God approves the utterances or deeds of the characters in a particular story.

For example, in the book of Job we read, "Skin for skin, all that a man has he will give in exchange for his life" (John 2:4). That sentence is simply not true; in fact, it is an abominable lie. If we read the context carefully, we discover that that lie was spoken by the devil himself. What is true and inspired is that the devil told that lie while reporting to God about his dealings with Job.

So inspiration carries absolute accuracy as to the historicity of the narratives, but lends no authority to the speech and behavior of the sinful beings who walk through its pages.

On the other hand, where God speaks directly in Scripture there is not only complete accuracy but also absolute authority. In the Pentateuch alone, the words "the Lord said," occur almost 800 times. In the first chapter of Amos, for instance, God is speaking directly through the prophet and eight times in the first chapter we read, "Thus saith the Lord." Here, then, is the inspired Word of God—not only are the circumstances of the giving of the prophecy true, but the words are true and accurate. These are the very sentiments of God; He stands behind the record and sanctions all the thoughts expressed therein.

In studying the Word of God, we must distinguish between accuracy and authority. In his book *Knowing the Scriptures,* A.T. Pierson said, "Every student must observe what in Holy Scripture carries authority, and what only accuracy. . . . Even prophets and apostles, *apart from their character and capacity as such,* being only fallible men, were liable to mistakes." He cites the Old Testament story of Elijah under the juniper tree, and the New Testament incident of Peter reverting to legalism so that Paul had to rebuke him (I Kings 19:4; Gal. 2:11-14).

Dr. Pierson continues: "A very instructive instance of this principle may be found in II Samuel 7:2-7. David declares his purpose to build God a house, and his reasons are both devout and unselfish; he is unwilling to have his own palace outshine the dwelling place of Jehovah. Not only so, but on communicating to the prophet Nathan his purpose, he meets with entire approval; the prophet bids him do all that is in his heart, assuring him that the Lord is with him. Did the narrative give no further light, we should infer this to be a God-inspired thought of David; but the prophet is bidden to go to the King and tell him that he is not to build the house—that privilege being reserved for Solomon. Here the narrative is inspired, but the proposed action is not. It was well meant but not in God's plan—a very conspicuous example of the principle that many a good man says and does what is not authorized by God; and that the fact that such words and deeds are recorded in Scripture carries no necessary sanction of them as prompted of God.

### THREE DEGREES OF AUTHORITY

"We must therefore discriminate and distinguish *three degrees of authority* in inspired record:

"1. An authoritative narrative where sentiments and acts are not sanctioned and may be disowned as disapproved of God.

"2. An authoritative narrative where sentiments and acts are not expressly approved or disapproved and must be judged by the general standards of Scripture teaching.

"3. An authoritative narrative where the sentiments and acts are inspired and controlled by the Spirit of God, and therefore represent His mind and will (Example, II Sam. 7:14-17).

"Lack of proper discrimination in matters such as these has often led to much confusion and needless controversy.

"But with these careful limitations, verbal inspiration is an absolute necessity if, in any proper sense, there be divine inspiration at all. As Dean Burgon has expressed it, what music would be without notes, a mathematical sum without figures, so would an inspired book be without words controlled by the inspiring Spirit."

Because the Bible is inspired, every believer should constantly read the Bible with complete surrender of his will to the Holy Spirit, who alone reveals divine truth. Then as we read the Word of God believingly, we will have a supernatural awareness of the truth of God.

In the book of Genesis, we will read the narratives. Then, in the New Testament, we will hear Christ Himself saying that these narratives are "the Word of God" (Mark 7:13) and that anyone who does not believe them will not believe the saying of Christ (John 5:46, 47).

### SYMBOLS IN THE BIBLE

The Bible describes itself with wonderful symbols that reveal what the Lord thinks of His Word, and what He intends it to be for us.

1. The Bible is a lamp for our feet and a light for our path (Ps. 119:105). Many commentators have pointed out that the feeble lanterns which men may carry throw a circle around their feet and illumine the distance of a single step; nevertheless that is all that is needed for walking in darkness. A man who is walking on a mountain path need not see the bottom of every canyon or the summit of every peak. If He can see where he is to take his next step, he will find the way home. This is what the Bible does for God's people.

2. God tells us through Jeremiah, "Is not my word like fire?" (23:29). That fire will consume the dross in the Lord's own people, and will consume those who refuse the love and grace with which He would warn them.

3. Jeremiah 23:29 goes on to say, "Is not my word like a hammer which breaks the rock in pieces?" God is speaking to false prophets who prophesy in the name of the Lord but do not prophesy what the Lord wants His people to know. God says that He hates false preaching, and tells His people that His Word, like fire and a hammer, will burn and break all who speak contrary to Him. His Word will be the standard of judgment.

4. The Word of God is the sword, the offensive weapon in the hands of the believer. We have seen how the Lord Jesus met the attack of the enemy, with the flashing word, "It is written. . . ." This same weapon is ours to wield, and enables us to carry the battle into the camp of the enemy (Eph. 6:4).

5. The Bible is a mirror (Jas. 1:23, 24). Perhaps this is the reason why the Bible is the most hated book in the world as well as the most loved. I once saw a cartoon of an overweight woman carrying the bathroom scales to the attic, where they would be out of sight. I suppose that a very ugly woman might break every mirror in her house. Removing the scales does not lessen weight by a single pound, and breaking mirrors does not remove a single wrinkle or smooth one line. The mirror of the Word of God shows every man his inward being. Happy the man who can say, "I have seen myself in the mirror of the Word of God. I recognize that the horrid image is myself as God sees me. I have accepted God's invitation to turn from the mirror to the fountain of Calvary where Christ has provided cleansing for me." And the wonderful thing about the mirror is that if we thus turn to Christ, when we turn back to the mirror we discover that we have been made like Christ and that one day we shall awake to be in His likeness forever.

6. The Bible describes itself as a diet. It is both milk and solid food. When we come to Christ we need simple teaching—the milk. But after we acquire assurance we must study the great truths of the Scripture in order to attain to the stature of the fulness of Christ (Eph. 4:13). As newborn babes we long for the pure spiritual milk (I Peter 2:2), but we must grow up to the solid food in order to be spiritually strong (Heb. 5:12).

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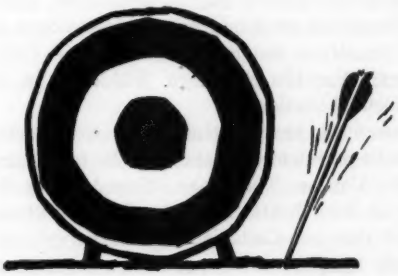

**The Sperry Rand company, makers of navigational instruments, have published a statement which says, "The importance of submarine navigation to the entire "Polaris" program is stressed by the fact that accuracy in navigation will determine the fate of the target 1,000 miles away. For example, a single degree error in direction would throw the missile 17 miles off course within a 1,000-mile range."**

**This same importance must be attached to the believer's knowledge of the will of God. If we are off course in our following of the Lord we will continue farther and farther off course until our lives shall be completely frustrated and we shall be unfruitful. The only way to reach the goal is to remain in the will of God.**

# A VICTORY FOR RELIGIOUS LIBERTY?

**By DAVID O. MOBERG. Might Kennedy's election be a boon to religious liberty?**

ON JANUARY 20, 1961, the first Roman Catholic President of the United States of America was sworn into office. His election had been preceded by much prayer and by lengthy discussions, especially in the Protestant press and pulpits. It has been predicted that disastrous results will follow. Did God answer prayer? Was His Sovereign Will done in the 1960 presidential election?

Extremists have implied that after election of a Catholic president the nation will be controlled directly by the Vatican. They have referred to the President-elect as John XXIII Kennedy. Some Protestants have stated that non-Catholic religious periodicals will be forced to discontinue publication shortly after the President takes office. Increased prestige for Catholicism in missionary areas like the Philippines and Latin America is feared by others.

More moderate Protestants have feared subtle pressures from the Vatican or from members of the Roman Catholic hierarchy upon appointments, administration of the law, and legislation pertinent to welfare, federal aid to education, and other topics related to Catholic concepts of faith and morals. Some have asserted that such action would not occur during the first term of a Catholic president, but that having the first Catholic in the presidency will pave the road for others who will become tools in the hands of a great monolithic hierarchy which is political as well as ecclesiastical. Knowing that Catholic theology includes the doctrine of mental reservation, they claim that no Catholic can ever be trusted; he will lie whenever such action will further a desired objective. Therefore no matter what a Catholic candidate says when running for office, we cannot believe him. He is merely a pawn moved by the Vatican in its struggle for world-wide power.

Many of these charges and numerous others like them are not without foundation in the history, doctrine, and practice of the Roman Catholic Church. After all, its official doctrines hold the Church to be supreme over the state whenever there are clashes of

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interest, for the spiritual has supremacy over the temporal. Its emphasis upon faith and morals as the scope of the Church's concern with practical problems and events is easily extended to cover political issues. Obvious cases are opposition to Communist political parties in Europe on the grounds of their atheistic orientation and antagonism to persons and groups which favor the extension of birth control as a means of attacking problems related to the world's population explosion.

In foreign missionary enterprises, Protestants often have suffered at the hands of the Roman Church or of Catholics whose Church did not hinder them from persecuting evangelicals. Foreign aid through food surpluses has been administered through Catholic agencies which have made it appear as if the help came from the Church rather than the American nation. War reparations funds have been used to give Catholicism special favors.

In many American communities hospitals, schools, and other public institutional facilities have been made Catholic property at extremely low prices. Encroachments have been made on public funds to support special activities and services in Roman Catholic schools, hospitals, and other agencies. Non-Catholic medical doctors who use Catholic hospitals for their patients have been restricted in certain practices relevant to contraceptives, maternal welfare at childbirth, and other acts about which the Roman Church has taken a definite stand and insisted upon imposing its standards upon all associated with its facilities.

### "DISTRIBUTIVE JUSTICE"

The action of the Catholic bishops in Puerto Rico during the 1960 election campaign is but one of a long series of interferences in local, state, and national politics by members of the hierarchy. When such activities can occur even in American territory, what right have we to assume they will not occur in the United States itself?

Catholic efforts to secure "distributive justice," especially through government aids to parochial schools, seem to the non-Catholic to involve mere greedy self-seeking. They create serious barriers to interfaith goodwill.

For reasons such as these many intelligent Protestants fear that Roman Catholics will apply and work for religious liberty only as long as they are a minority. Catholics themselves have claimed that their Church is changeless, everywhere and at all times the same. Hence it is justifiable, claim Protestant critics, to quote medieval scholars and cite the history of more than a dozen centuries in other lands as illustrations of what will happen in America when Catholics are in political power. As soon as they reach 51% of the population, their cry will be heard for what it really is—a plea for exclusive freedom of "the one and only true religion," Roman Catholicism. Much of the responsibility for the present status of relationships between Catholics and others therefore lies in the Roman Church itself.

But there is another side to the story, a side which was ignored by most evangelicals during the 1960 political campaign. Perhaps it was neglected because their social, economic, and political ideology as well as their emotional involvement prevented them from examining it.

### VICTORY FOR LIBERTY

A very strong case can be made for the argument that Senator Kennedy's election represents not a defeat but a victory for religious liberty. At least seven types of evidence support this viewpoint.

1. First of all, *Catholics are no longer categorically excluded from the presidency of the U. S. A.* Religious liberty has been extended to a substantial minority of the population who in practice, though not in theory, have been disenfranchised in this respect.

2. Secondly, *a Nixon victory would have been interpreted by many Catholics as based primarily upon "bigotry."* The numerous attacks upon Catholicism during the campaign tended to unite Catholics behind Kennedy much more than might otherwise have been the case. One publisher of Christian tracts alone was turning out 3,500,000 copies of anti-Catholic tracts each week just before the election. Assaults upon any group cause them to unite more effectively. Perhaps the Kennedy victory is due to this factor more than any other one thing; anti-Catholicism drove many Republican Catholics to vote for the Democratic candidate.

Had Nixon won, we might have seen the formation of a Roman Catholic political party in America, parallel to those of several western nations. If so, Protestant groups would have tended in time to form their parties also, and we might have seen a splintering of the nation more severe than any of the past. If such splintering has been prevented at the same time as the two-party system has been extended in fact as well as in principle into all regions, separation of church and state has been fostered. None will feel compelled to vote for a particular party just because of his church membership or place of residence.

3. *A third basis* for believing religious liberty has been upheld by the outcome of the presidential election *lies in campaign statements of the candidates.*

The first typical major break in the "wall of separation" between church and state is government aid to church-related schools and welfare agencies. Vice President Nixon declared that he favored federal aid to education which would permit each state to decide whether or not federal funds should be used to support private and parochial schools. In effect this supports a violation of what most Protestants believe to be essential to the separation of church and state. Senator Kennedy, on the other hand, stated categorically that federal funds should not be used to support parochial education.

The inconsistency of some Protestants in interpreting these statements was interesting. They claimed that Kennedy was practicing mental reservation and hence lying, saying something he really did not believe. But Nixon was merely doing what was politically expedient and hence would not work for what he promised. They thus praised Nixon's campaign tactics for one of the very traits they most strongly condemned in the Catholic running for the office of President.

If we assume that both candidates were sincere, the position of the victor strongly favors traditional Protestant interpretations of religious liberty and separation of church and state, while the loser's defeat amounts to a defeat for those Catholic bishops who seek to extend government aid to their schools.

### AMERICAN CATHOLICISM

4. Furthermore, *the Roman Catholic Church has been receiving many favors through effective lobbying and pressures on government,* including Presidents who were Protestant. As long as it gets these through Protestant administrators and legislators, it is not subjected to the wave of criticism that will engulf it if it attempts to gain special privileges through a Roman Catholic President. It can work more effectively for selfish goals through a Protestant seeking its favor than through a Catholic who seeks the common welfare of all the people.

5. *The victory of Kennedy is,* in the fifth place, *a victory for "American Catholicism."* American Catholicism supports the separation of church and state, freedom of belief and of worship for *all* religions, the voluntary principle of church membership, freedom from pressures of ecclesiastically-imposed conformity, and seeking the common good rather than sectarian advantage in public acts which affect the entire community. It deplores the denial of religious freedom in any land, including nations in which Catholics constitute a majority.

The position on church-state relations taken consistently by President-elect Kennedy in his election campaign upholds these principles. It reflects the October, 1960, Declaration of Religious Liberty by 165 prominent Roman Catholic laymen, including Senator Eugene McCarthy of Minnesota, Clare Booth Luce, former Ambassador to Italy, Harry J. Carman of Columbia University, and Victor F. Hess, Nobel prize winner in physics.

Kennedy's election hence does not represent a triumph for traditional Catholicism but for the new kind of Catholicism that will promote religious liberty throughout the world. The growing ferment within Roman Catholicism in favor of true religious liberty will be greatly stimulated by this event. Only after the majority of leaders in the Church have adopted such a position will it be officially declared a part of Catholic dogma. Perhaps Pope John XXIII's ecumenical council in 1962 will lead to such action.

6. Sixthly, *Catholics in politics generally act as individuals rather than as Catholics.* This is true in France and Latin America where "anti-clericalism" has long been strong. The defeat of the Roman Catholic bishops in Puerto Rico by the overwhelming victory of Governor Munoz Marin last November is but one current example.

Catholics in the Congress of the United States vote more closely to their political parties than to each other. Studies of the six Roman Catholics who have

(*Continued on page 28*)

**A Toledo man notified police that his seven-year-old boy had traded a $100 bill to a passerby for a quarter. The boy didn't understand the nature or value of $100, but a quarter represented something to him that was negotiable at the corner drug store for a milk shake. It is a perfect illustration of the world's attitude towards eternal things. How many people trade an hour with the Bible for an hour with television! How often have you given up something eternal for something very temporal when there was nothing really pressing except your own desires which were seeking their own low level! Start disciplining yourself now.**

# HUNGERING AFTER RIGHTEOUSNESS

**THE BEATITUDES V**—We hunger after a great many things in life, but how often do we hunger after righteousness? **By WILLIAM FITCH**

HIS WHOLE HEART and life," a biographer says of Samuel Rutherford, "were just one vast window, through which he looked to one surpassing Face beyond." For him, Jesus Christ was the altogether lovely One. Christ ravished his heart.

"I want nothing," he declares, "but a further revelation of the beauty of the unknown Son of God." Christ was in all his thoughts. He hungered and he thirsted after the righteousness which he saw in Him. "If I had no other heaven than a continual hunger for Christ, such a heaven of hunger were still a heaven to me." For him to live was Christ. "I am sure that they never got Christ, who were not once sick at the yolk of the heart for Him." Earth for him held no glory save as it mirrored the glory of his Lord. Eternity would have been a void did it not hold Christ.

And in this Samuel Rutherford is a pattern of the fourth Beatitude. The dominant passion of his heart is never concealed. He proved the blessedness of "they which do hunger and thirst after righteousness for they shall be filled."

*The author is minister of Knox Presbyterian Church, Toronto, Canada, and well known for his lucid Bible expositions.*

The fourth Beatitude is one of the most decisive. Since the Sermon on the Mount begins with the laying of foundations upon which the entire fabric of Christianity is to be built, each Beatitude therefore presupposes each other. These paradoxes of the Christian life are a linked chain or, rather, an outgrowth from a common root. Our Lord here outlines successive stages in the growth of a truly Christian life. The conditions of entrance to the Christian life are very hard. "Poverty of spirit," "sorrow over sin," "meekness and submissiveness of will"—these are the first essentials of entrance. These are the marks of the man whom God chooses. But these graces are not grown naturally within the hard and flinty soil of human personality. If they are ever to be seen, God must work a miracle. That is exactly what God does. "If any man be in Christ, he is a new creation; old things are passed away, behold all things are become new." In other words, as Wesley reminds us, before ever a soul can enter into life, the hindrances of true religion must be

removed—hindrances like pride, levity, thoughtlessness, anger, impatience, discontent. The pride of the human heart is dethroned in order that grace might reign. But when once the evil diseases of the soul are removed, then the native appetite of a heaven-born spirit returns and the soul begins to hunger and to thirst after righteousness.

How perfectly therefore does the fourth Beatitude fit into the entire picture! It has been described as "the great charter of every seeking soul." When our Lord says: "Blessed are they that hunger and thirst after righteousness: for they shall be filled", He is proclaiming the fullness of the everlasting gospel. In these words, there is everything of heaven. Our Lord here preaches the gospel to the meek. And it is only to the meek and lowly in heart that such a gospel will be welcome. Christ is never a reality unless He is first a necessity. "The *poor* have the gospel preached unto them." God is now able to show what He is willing to do. He will give His own life to sinful man. He will impute the righteousness of Christ to the repentant sinner. He will communicate to every soul that is prepared to turn from its sin the very fullness of heaven itself. This is what the fourth Beatitude declares. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

What is this righteousness? What does it mean to hunger and thirst after righteousness? What is the blessedness that is promised to those who thus yearn after this righteousness? These are the questions that the fourth Beatitude prompts.

### THE SUM OF THE GOSPEL

What is this righteousness? What does it imply?

Obviously righteousness here is synonymous with salvation. In Psalm 24 David asks: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?"; and he answers the question himself: "He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation." Righteousness is obviously the sum total of all spiritual blessings. It is this meaning that we find in so many old Testament passages. "Thus saith the Lord, keep ye judgment and do justice: for my salvation is near to come, and my righteousness to be revealed" (Isa. 56:1); "Hearken unto me ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion" (Isa. 46:12, 13); "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10). Obviously, righteousness and salvation in these passages are almost interchangeable. And this same emphasis is in the fourth Beatitude. It is salvation that is being offered to them that are poor in spirit and truly repent and are meek. It is the salvation of a righteous God whose saving gift is the gift of righteousness.

Paul, our best expositor of the righteousness which is in Christ, wrote to the Romans: "But now the righteousness of God without law is manifested, being witnessed by the law and the prophets even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe." Paul has just been speaking about the absolute unrighteousness of man. He has been at great pains from the middle of the first chapter on to nearly the end of the third chapter of his Epistle to the Romans to demonstrate that the heart of man is incurably evil. He has been arguing, and his case is quite incontrovertible, that there is no righteousness in man. "All have sinned and come short of the glory of God." This is Paul's paraphrase of poverty of spirit. We have no righteousness that we can offer to a righteous God. But now, the righteousness of Christ is offered unto all who will believe. This is God's free gift and is offered to all men. This is the great exchange which God makes possible for sinful man. Here is a righteousness, unassailable, glorious and divine.

And this righteousness is revealed in Jesus Christ. This righteousness is Jesus Christ. There is only one truly righteous One. It is the righteousness of Jesus Christ which God gives to the soul that seeks its Savior. This is the amazing exchange of grace. Jesus Christ, the Righteous One, died on the cross for unrighteous sinners. On behalf of unrighteous men, He bore the penalty of their sin. He, the Righteous One, offered Himself without spot unto God. And by that infinite sacrifice He opened a way of salvation to all who are poor in spirit and all who mourn and grieve over their sin and all who are prepared to submit themselves to the judgment of God. Nothing more amazing in heaven or in earth can be recorded than that. This is the wonder of the gospel of the grace of God. This is the righteousness that God demands and that God so wondrously gives.

God's righteousness is made known to us in Jesus Christ. This is the sum of the gospel. When we want to know what God is like, we look to Jesus. When we want to know what the righteousness and holiness and unutterable purity of God are, we look to Jesus. He is the righteousness of God. In a very real sense our Lord could have phrased the fourth Beatitude like this: "Blessed are they that hunger and thirst after Me: for they shall be filled." He said that in other ways and at other times. "I am the Bread of Life: he that cometh unto Me shall never hunger and he that believeth on

Me shall never thirst." And again He said: "I am the bread that cometh down from heaven which, if a man eat thereof, he shall not die." These sayings are paraphrases of this fourth Beatitude. He is the righteousness of God and through eternal grace we may be made the righteousness of God in Him. All this is perfectly summed up in one of the greatest hymns in our hymn books:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in that great day;
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame."

### WHAT DOES IT MEAN?

Now what does it mean to hunger and thirst after righteousness?

Well, it must mean exactly what it says. Hunger and thirst are elemental things with man. The man who is hungry yearns for food and the man who is thirsty yearns for water. The man who is hungering and thirsting after righteousness is a man who is yearning for righteousness. More than anything else he desires to possess the life of God within his own soul. Therefore he sets himself eagerly and avidly to seek after God. He is prepared to do what God commands and to do it with his whole heart.

We simply cannot overstress this. Desire is of the essence of salvation. The righteousness of God is only for those who seek it with absolute abandon. This is not something that comes to a man whether he wills it or not. You and I must put down our names for the high contest and must seek Him with undivided heart. This hunger and thirst after righteousness is nothing else but a consuming and burning desire to share the life of God and to be found in Christ. At the heart of all true faith there is eagerness and enthusiasm and infinite, infinite longing.

Yet how little we see of this today. How little of this spirit do we find in the church at large. There is a smugness and a complacency and a contentedness with ordinariness that are separated by a great gulf from the spirit of the fourth Beatitude. David cries: "With my whole heart have I sought Thee." That is the way that God is found. To hunger and to thirst after righteousness means being serious about the quest for reality. It means stopping being content with lesser things and seeking the one single goal of discovering God.

And it is a never-ending quest. Like the previous Beatitudes, the fourth describes both an initial and a continuing experience. One of the surest tests of being in a state of grace is the measure of our desire after Christ. God grant us more and more to seek Him with our whole heart and to find our souls satisfied increasingly and unceasingly in Christ Jesus alone.

### GOD'S ANSWER TO MAN'S EMPTINESS

What is the blessedness of the fullness that is here promised?

Fullness is God's answer to the emptiness of man's heart. The wealth of heaven is given to the poor. He makes the rebel a priest and a king. He fills the hungry with good things. The heart that seeks Him is filled to the overflowing with the satisfactions of heaven. All this is God's gift.

This is proved immediately. It happens in the moment of conversion. When the poor in spirit look to Christ, they are satisfied. His righteousness is immediately given. They know at once that they are made whole. The peace of a great forgiveness floods the heart and all the discords and bitterness of life are blended into an infinite calm. The Spirit witnesses within. The love of God is shed abroad within the heart.

But it does not end there. It goes on and on and on. The work of the Holy Spirit within us is an abiding work. He will not let us go. He holds us and He blesses us. Day by day He draws us closer and more and more He satisfies. Yet even this is not all. Eternally this fullness will be ours to share. "Eye hath not seen or ear heard, neither hath it entered into the heart of man to conceive the things that the Lord hath prepared for them that love Him." This is the blessedness of them that are heirs of God and joint-heirs with Jesus Christ. Here on earth we know the fullness of His love as we hunger and as we thirst after Him. Never will it cease till in heaven we take our place. Then, and for evermore, we will follow the Lamb whithersoever He leadeth. In that land that is fairer than day "they shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat." This is the portion of them for whom God is all in all. This is blessedness indeed.

Shall we not therefore pray. . . .

"I hunger and I thirst;
Jesus, my manna be;
Ye living waters, burst
Out of the rock for me.

Thou bruised and broken Bread,
My life-long wants supply;
As living souls are fed,
O feed me, or I die.

For still the desert lies
My thirsting soul before;
O living waters, rise
Within me evermore."

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?

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One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital —32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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**DR. L. NELSON BELL,** distinguished surgeon and Editor of Christianity Today: "In my experience as a surgeon it was appalling to see the large number of persons injured in automobile accidents where the chief contributing factor had been alcohol. The enormous cost of such accidents has only too often been paid in part by the non-drinkers. It is therefore with great pleasure that I commend a plan whereby we who do not drink have this taken into consideration so that we can pay less for sound protection."

**JEROME HINES,** Leading bass with the Metropolitan Opera Company: "I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers. Knowing Art as I do and his fine Christian zeal, I am sure the Lord will bless his efforts in every way."

**DR. ROBERT G. LEE,** former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of."

**DR. DANIEL A. POLING,** noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

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Mrs. Dennis McCloud, Yuma, Arizona—"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."

Mrs. Frances E. Swartwout, Wimbledon, North Dakota—"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."

Mrs. Mandeville Cherry, Dothan, Alabama—"I received the check for $..... for which I thank you. Am pleased with your service—Your policy for the senior citizens is very reasonable."

Mrs. Esther G. Powers, Norwalk, Ohio—"Thank you ever so much for your draft in the amount of $..... received so promptly in payment of my claim for benefit . . . I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

Mrs. Grace Giloy, Neillsville, Wisconsin—"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."

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APPLICATION TO EM21

**World Mutual Health & Accident Ins. Co. of Penna.**

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

*I also hereby apply for coverage for the members of my family listed below:*

| | NAME | DATE OF BIRTH | AGE | RELATIONSHIP | BENEFICIARY |
|---|---|---|---|---|---|
| 1. | | | | | |
| 2. | | | | | |
| 3. | | | | | |
| 4. | | | | | |

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

*If so, give details stating cause, date, name and address of attending physician and whether fully recovered* _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

| HERE ARE THE LOW GOLD STAR RATES | IF YOU PAY MONTHLY | IF YOU PAY YEARLY |
|---|---|---|
| Each adult age 19-64 pays | $4. | $40. |
| Each adult age 65-100 pays | 6. | 60. |
| Each child age 18 and under pays | 3. | 30. |

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

☐ I am enclosing the amount circled on the left for your Gold Star $100. per week policy.

☐ I am enclosing twice the designated premium for double benefits ($200. per week)

☐ I am enclosing one-half the designated premium for half benefits ($50. per week)

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES** VALLEY FORGE PENNA.

## HERE'S ALL YOU DO:

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2. **Enclose in an envelope with your first payment.**
3. **Mail to DeMoss Associates, Valley Forge, Pa.**

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The School is operated not for profit but to render service in the field of Christian education. Because of endowment income and the annual contributions of generous friends, the School is able to maintain a tuition rate lower than that of most schools in its class. Furthermore, Stony Brook is reluctant to turn away capable and worthy boys whose only disqualification is inability to meet the established rates. The Board of Directors has authorized the Headmaster to grant each year a certain amount of scholarship aid on evidence of the character, ability and earnest purpose of the applicant, and the financial status of his parents. This policy especially applies to sons of ministers, missionaries, and other Christian workers, although it is by no means limited to such boys.

Christian Education at Stony Brook has real meaning. The atmosphere is wholesome without being pious. Boys are urged to accept Christ as their Saviour and to live their lives in accordance with the will of God as set forth in Scripture. Bible study is a major subject and is required of all students throughout the entire course. There is a full program of athletics in eight different sports.

**Frank E. Gaebelein, Litt.D., D.D., Headmaster**

**For a Catalogue and Further Information please address Director of Admissions, Dept. 40 Stony Brook, Long Island, New York**

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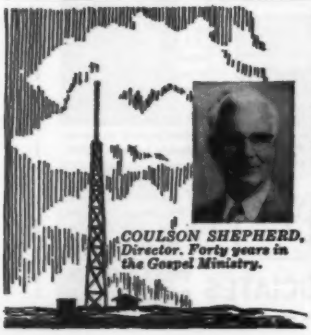

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**MESSAGE TO ISRAEL, Inc.**
**Box 682, General Post Office, New York 1, New York**


## CHURCH MERGER

(*Continued from page 9*)

"recovery of faith and life in the Church, the Body of Christ."

"Our divisions mean that somewhere, somehow, some of us have misunderstood our Lord," he said. He stressed the necessity for Christians to listen to one another and "receive correction from one another" as they seek "the truth in Christ."

When the church is up against the world, it becomes conscious of the scandal of its own division, the bishop said. When the churches become satisfied, "we can withdraw into our own box and produce such a hum of ecclesiastical, machinery" that nothing else can be heard.

Bishop Newbigin said that the coming together of the churches in South India "has made a deep impression on the non-Christian mind" and strengthened the witness of the church.

The strong mood of ecumenicity was expressed by nearly all of the speakers on the Assembly program. Something of the urgency of the mood was voiced by Dr. James I. McCord, president of Princeton Theological Seminary and chairman of the N.C.C. Faith and Order Study Commission, who entitled his address, "Cooperation Is Not Enough."

"Many sensitive critics are convinced that we have seen the end of the Protestant era," he said. "In the economy of God it has been allowed four centuries. The situation now is radically changed. Much of the West is admittedly ex-Christian, while in most of the world indigenous younger churches are living in an age that is pre-Christian. They have seen the inadequacy of our old structures and forms and are agonizingly seeking new forms of ecumenical expression and experience. This challenge can be met by nothing less than a willingness on our part to take a radical step forward in our quest for visible, corporate unity that will be an expression of a new indwelling of the Holy Spirit among God's people."

It was plain that San Francisco set a new watermark in the flood of feeling for church union in the United States—at least as far as the leaders of American Protestantism are concerned. The flood waters virtually swept away the lingering concept that somehow the denominations could work together in a loose sort of federation.

Dr. Blake and others following his lead seem to feel that in the merger of churches, such as he proposed, spiritual forces of renewal will be released and the church will again possess the sort of witness that once turned the world upside down.

There is a lingering doubt in many serious-minded Christians whether bringing denominations together organizationally will automatically bring spiritual power. There is even the danger that bigness and enormous problems of ecclesiastical administration will intensify the present-day weakness of the church's witness in the world. Efficiency and spiritual vitality are not the same.

But there is a greater impetus for church union. Bible students can point to the words of our Lord Himself: "that they all may be one . . . that the world may believe that thou hast sent me" (John 17:21). These words have been neglected far too long even by those who swear their loyalty to God's Holy Word.

The fragmentization of Protestantism into 256 separate denominations in the United States alone can hardly be viewed as an answer to our Lord's prayer. The whole of New Testament teaching is a plea for unity and not division. There is no hint in Paul's writings to the erring churches of Corinth and Galatia that a new denomination should be formed if things become bad enough.

However, advocates of a "pure" church and those who believe that the great denominations are already "apostate" are convinced that the movement for church union is prophesied in Scripture. For years, certain students of Bible prophecy have persistently declared that there would be a growth of apostasy within all churches and a parallel deepening of the spiritual life of the minority, "the remnant." These same believers have predicted that there will be an ultimate fusion of "apostate Protestantism" with the Church of Rome into a "superchurch." The Blake proposal, they say, is a giant step toward the prophetic fulfillment.

Still others have expressed the possibility that even as the ecclesiastical organizations of Christendom ultimately will bring together the wheat and the tares that make up the visible church, concomitantly there will be a closer union of true Christians pressed together by the inexorable forces around them. In other words, they say that church union might be the answer to John 17, and yet in that very union might be the skeletal structure of the pseudo-Christianity of prophecy.

Whatever may be the answer to any of these ponderous questions, it is plain that today Christians must search their Bibles and study more diligently the revealed truth of God about the nature of the church. Many Christians have been more concerned to study the prophecy of the future than they have been to study what


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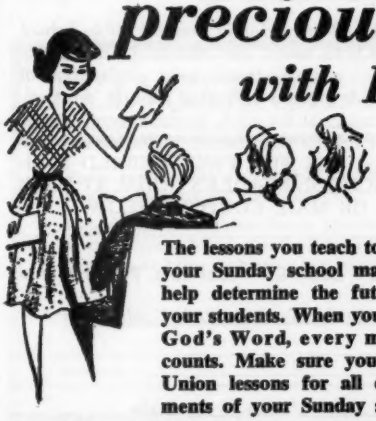

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the church of Jesus Christ is to be right now.

The interdenominational organizations of evangelicalism have little time left to decide whether they are going to align themselves with the separatists who believe hopefully that the church can be made "pure" or with the majority of Christendom moving in the growing ecumenical tide.

Conservative Christians who have been preoccupied with the doctrine of the Scriptures must now concentrate on the doctrine of the church.

Only in this way can today's bewildered believer find the answers that so many are asking and for which so few have a satisfactory reply.

## RELIGIOUS LIBERTY

(*Continued from page 20*)

been justices of the U. S. Supreme Court show that they have acted as American jurists, not as Catholics, in handing down decisions. They often have contradicted their Church on issues about which it had a clear position.

Catholics in political life who wish to follow the teachings of their Church face difficult problems of determining its position on particulars. Papal statements and documents deal with such a vast range of specific situations which are never identical that numerous contradictory conclusions can be based upon them. Presumably, President Kennedy will act as an American, as an individual, and as one concerned for the welfare of the entire nation and not merely for a minor segment of the population.

7. Finally, *President Kennedy has gone on record as favoring religious liberty for all people in all lands.* We hope that as the President of one of the two strongest nations on earth he will work to fulfill campaign pledges pertinent to religious liberty and that he will also use his influence in dealing with foreign powers. As the leader of a nation that is highly influential in the United Nations which is now studying the problem of religious liberty, let us hope his influence will be cast on the side of that great freedom. Let us hope that his acts will support his words before the Greater Houston Ministerial Association on September 12, 1960:

> I would use my influence as President of the United States to permit, to encourage the development of freedom all over the world . . . without regard to geography, or religion, or political conditions.

Knowing that the Roman Catholic Church has been changing slowly throughout its history, adapting itself to new circumstances and adjusting

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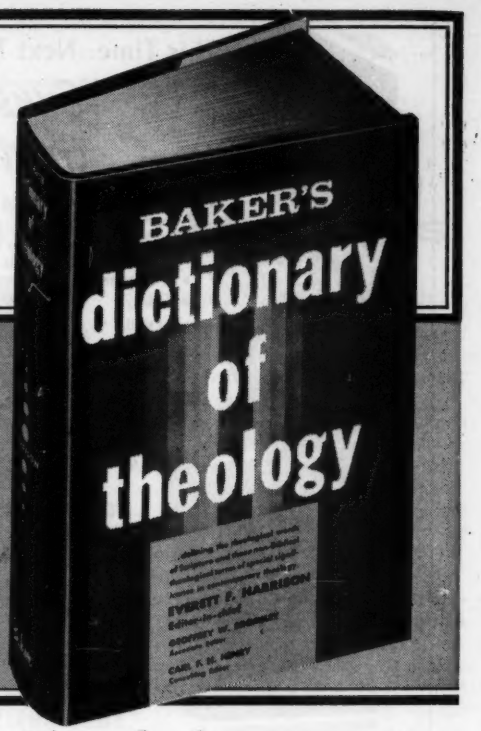


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**APRIL 1961**

# PILGRIMAGE

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to pressures of its environment, I am hopeful that the administration of President John F. Kennedy will make significant advances toward increased separation of church and state in America, modification of Catholic doctrine and practice relevant to freedom of religion, and extension of religious liberty throughout the earth.

Whether I am right or wrong, I trust that all Protestants will themselves work to support religious liberty. If their attacks upon Catholicism continue on a negativistic basis, they may force Catholics to unite and to exert pressures which will cause the self-fulfilling prophecy to operate to the detriment of our freedoms.

Let us not fight fire with fire, for the end does not justify the means. Let us instead pray that God's purposes will be fulfilled through our new president. Let us confess and correct our own faults. Let us do all in our power to support Christian virtues in our democracy. We will win our competitive struggle with Catholicism only if we emphasize the positive note of proclaiming Christ, recognizing Him as the crucified, resurrected, living Savior, and acknowledging His Sovereign Lordship by Christ-like love in our deeds as well as in our words.

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## COMMUNISM

(*Continued from page 12*)

called on Christians to help with the government slogan, "Freedom is everybody's business." This was interpreted to mean that advancing the political and religious freedom of mankind was the peculiar, God-given responsibility of Christians. "We will penetrate the Iron and Bamboo Curtains; our State Department approves what we are doing." The more I listened the more I wondered as to its scripturalness.

Karl Marx said something about the Church being a reactionary force that was easily captured by the State and made subservient to it. What must come to the minds of non-Christians overseas when they learn that this is what Christians believe. Knowing something about the injustice that characterized the world, especially in so many areas where the investment and influence of Western capital has helped produce a harsh, 19th century, uncontrolled type of capitalist society they have naturally classified as "American," they are bound to end up with muddled, negative impressions of Christ and Christianity.

(*In the April issue, the author will conclude this article by discussing anti-Communist movements, the good and bad of Communism, and the Christian's responsibility in confronting Communism.*)

# WINDOW ON THE WORLD

Martyrdom in Vietnam
Missionary Figures Analyzed
Tax Exemption Questioned
Greece Tries Mission Leader
An Archaeologist Evaluates Archaeology

## Martyred for their Faith by Communists

Evangelist Thanh Hiep was a humble Christian living in war-torn Central Viet Nam. With his wife and five children, he lived in a simple two-room mud and bamboo house with a lean-to kitchen. In it were a large flat table which doubled as a family bed, two or three rough chairs and a bench or two. The walls were plastered with Scripture texts and Bible pictures.

Last summer the Hieps left their simple home, crossed a river and moved into the jungle to a small tribal village called Khe Tranh. As he preached the simple gospel message, the village chief and his 20-year-old granddaughter responded. Soon the entire village was amazed by the changed life and witness of the two new converts.

Then the Communists attacked. They tried to shoot the village chief. But when the pistol failed to fire, they broke his neck instead. After plundering the village, they tied ropes around the necks of Evangelist Hiep and the chief's granddaughter and led them into the jungle. For five days the two marched with ropes around their necks. Then the Communists dug graves for them and they were buried alive.

Back at Khe Tranh, Mrs. Hiep with her five young children carries on the witness, not knowing when the Communists will attack again.

Missionary Gordon Smith of Worldwide Evangelization Crusade reports, "Being shown Mr. Hiep's photo, one of our students said, 'I'll go and take his place. I'm not afraid to die.' "

The vicious Communist attack took place on one of the Worldwide Evangelization Crusade's mission stations where the first efforts are being made to bring spiritual and medical help to more than 400,000 demon-worshiping tribespeople who inhabit the jungles.

Village Chief and Evangelist Hiep

### People in the News

Dr. Edgar H. S. Chandler, executive vice-president of the Church Federation of Greater Chicago, has been appointed religious affairs adviser to the U.S. Information Agency in Washington. He succeeds the late Dr. Ronald Bridges. . . . Dr. Edwin H. Rian, formerly president of Jamestown College, Jamestown, N. D., has been installed as president of The Biblical Seminary, New York. . . . Dr. Thomas Watson Street of Austin (Tex.) Presbyterian Theological Seminary has replaced Dr. C. Darby Fulton as Executive Secretary of the Board of World Missions, Presbyterian Church in the U.S. Fulton resigned after holding the post for 28 years. . . . Dr. Murray S. Stedman, Jr. has been named general director of Interpretation for the National Council of Churches, succeeding James W. Wine.

Mua, the chief's granddaughter

### Honduras President in Church

For the first time, a president of Honduras acknowledged the Protestant church by visiting one in the city of Comayaguela.

The man was President Ramon Villeda Morales and the church he visited was the Central American Mission Tabernacle there. "I am a Catholic but am liberal in my concepts and for that reason respect the liberty of conscience and worship," said Dr. Morales.

The unexpected visit of the President to a Protestant place of worship reportedly caught the nation by surprise. However, the congregation sang the national anthem of Honduras, and the President told the minister of the church, "I am very impressed by the sincerity of the Protestant movement and your spiritual impact on our nation."

Protestants left the church jubilant over the added national prestige the President's visit meant for them.

### Bread Alone

Every year new archaeological discoveries in the Holy Land confirm another obscure verse or two from the Old Testament. Sometimes conservatives hug these discoveries as if their faith were dependent upon archaeology rather than upon Christ.

In a recent article in the *New York Times Magazine,* Archaeologist Nelson Glueck had these wise words to say: "Archaeology can add greatly to our understanding of biblical background and items of history in it. But archaeology does not, cannot, and should not be utilized to 'prove' or 'disprove' the Bible. Indeed, I regard those people as of little faith who seek to validate religious concepts and moral mandates in this way. They confuse fact with faith, history with holiness, science with religion.

"Archaeology can demonstrate that when in Deuteronomy the Promised Land is described as 'a land whose stones are iron and out of whose hills you can dig copper,' the biblical author has set down historical truth. But all this is completely incidental to the main theme of Deuteronomy

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and the Bible as a whole, namely: "man doth not live by bread alone but by every word that proceedeth out of the mouth of the Lord.' "

### Missions Surveyed

In a monumental survey of Protestant missions, the Missionary Research Library of New York presented the following information:

1. There are now more than 27,000 Protestant missionaries from North America serving around the world. This is a 150% increase over the 1936 figure of more than 11,000. There are about 15,000 missionaries representing other countries, slightly less than the total for 1936.

2. There are some 421 missionary organizations in North America, about equally divided between denominational and interdenominational societies.

3. The largest mission society comes from the Methodist church (1,580 missionaries), followed closely by the Seventh-day Adventists (1,385), Southern Baptists (1,377), and United Presbyterian, U.S.A. (1,356). Next come two large interdenominational societies, Sudan Interior Mission (1,016) and Wycliffe Bible Translators (1,009), followed by the Christian and Missionary Alliance (824), The Evangelical Alliance Mission (807) and the Assemblies of God (728).

4. It takes 6,200 Methodists to support one missionary and 6,900 Southern Baptists, but each 72 members of the Christian and Missionary Alliance, each 200 members of the Evangelical Free Church and each 225 Seventh-day Adventists support one missionary.

5. Growth in the foreign missionary force has slowed down since the first decade following World War II, and yet—despite the serious loss of China as a mission field—it has not stopped.

6. About 40% of the missionaries are men, a percentage substantially the same as the figure for the last survey.

7. The average Protestant church member gives only $2.75 to missions per year, although total missionary income is nearly $170 million.

Interpreting these facts and figures is difficult, because of varying mission policies. Some agencies emphasize cooperation with the national church more than others, and consequently this may decidedly affect the number of missionaries or fraternal workers serving in a particular field.

While the enormous number of missionary societies (421) indicates that there is still considerable missionary zeal, it does raise the question of competition and over-lapping of re-

sponsibilities on the mission fields.

Formosa, which is as populous as Ohio but in one-third the area, has 55 missionary societies working in it. Hong Kong, which has roughly the population and area of Chicago, has 58 missionary societies working in it. That missionary societies are needed is unquestioned, but it is also unquestioned that it is possible for duplication of efforts to cause confusion and inefficiency in the gospel outreach.

## Christian Education Examined

A thorough survey of the Christian education programs offered in Bible institutes and Bible colleges is being made by the Accrediting Association of Bible Colleges, through a joint grant of Scripture Press, Standard Publishing, David C. Cook, and Gospel Light Publications.

The survey will investigate programs now being offered and the various needs which exist in the educational work of the church.

## Zodhiates on Trial

In Chalkis, Greece, the Holy Synod of the Greek Orthodox Church has decreed that only Greek Orthodox and Roman Catholic ordained priests have the right to be called, "Reverend."

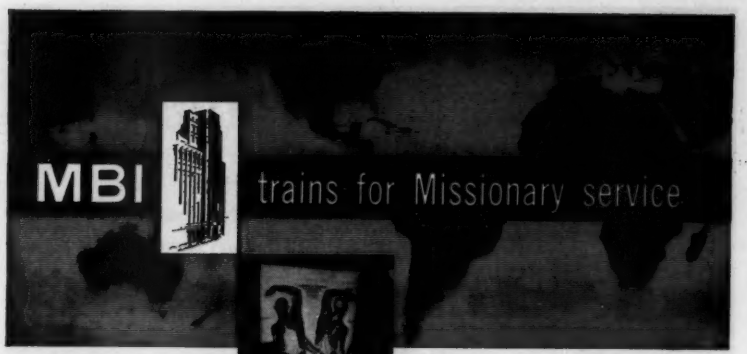
Basing its argument on Greek Orthodox Canon Law, the synod submitted a detailed explanation of the Church's position to the Chalkis Criminal Court which has imposed a 45-day prison sentence on Spiros Zodhiates of New York, an ordained Baptist minister, for using the title in an evangelistic message published in a Greek newspaper advertisement.

Zodhiates, general secretary of the American Mission to Greeks, is appealing the sentence. An active evangelist, he has been the target of numerous attacks in the past by the Greek Orthodox Church, which describes him as a "nationally dangerous" sect leader.

## Tax Exemption Questioned

The Internal Revenue Service recently threatened withdrawal of tax exemption from Protestant groups that spoke out against Kennedy during the campaign. Quietly, the threats have now been withdrawn but they were in themselves a form of punishment. They created the impression that religio-political preaching is illegal.

Income tax exemption is enjoyed only by an organization (or contributors to an organization) "no substantial part of the activities of which is

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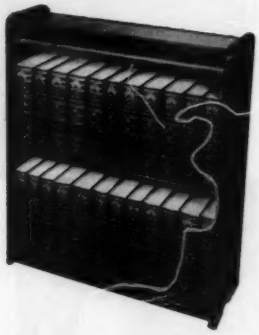

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carrying on propaganda or otherwise attempting to influence legislation and which does not participate or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office."

The IRS attack was dropped because no satisfactory answer appeared to several questions, among them the following:

(a) Should a whole church lose exemption because its minister speaks out, perhaps in the exercise of pulpit freedom, and without specific authority from his congregation?

(b) Is there any church worth its salt that does not "carry on propaganda?" (Propaganda is defined as "an organized or concerted group, effort, or movement to spread particular doctrines, information, etc.") Don't all churches "influence legislation" to some extent? For this "offense" may Protestant "political preachers" alone be punished, or must not all churches lose their tax exemption?

(c) The last question applies especially to the Roman Catholic Church. It is not merely a local, national, or American group. It is an international organization, highly centralized and ruled by a single all-powerful "mon-

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arch." If this law were enforced, the Church might excuse its more muted American political activities, but would it not have to answer for its wide-open political activities elsewhere? These would include a great network of church-controlled Catholic political parties like that in Puerto Rico. If some small Baptist Church in Texas, Tennessee or Arkansas should lose its exemption, how could the Pope's American bishops retain theirs?

Questions like these could be repeated in slightly different form as to powerful lay groups such as the AFL-CIO and the NAACP. The IRS has dropped its hot potato, content with the penalty already inflicted on those Protestants who dared to raise the "religious issue."

Perhaps at the present session of Congress, an amendment will be sought, or even outright repeal of this law. But it is hard for a congressman to find words that will strike those at whom he aims, yet miss those he dares not attack. And repeal might open the way for millionaires and corporations to spend even vaster sums on legislation and politics, charging most of it to Uncle Sam by way of tax deductions. Most probably we will continue with this law on our books which, like many laws, is unenforced and unenforceable.

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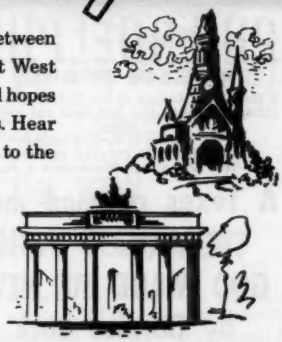

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# RECORD REVIEWS

by Robert Elmore

**INSTRUMENTAL**

**Duo Magic.** Charles Magnuson and Kurt Kaiser, duo-pianists. Word. 3114-LP $3.98. Stereo $4.98.

*Follow On; My Faith Looks Up to Thee; Come Thou Fount; When the Saints Go Marching In; Trusting Jesus; When We All Get to Heaven.* Side two: *The Holy City; More Time Alone; Spirit of the Living God; Go Tell It on the Mountain; Holy Ghost With Light Divine; Close to Thee.*

When two splendid solo artists combine their talents in ensemble work the result can be either wonderful or disastrous. A soloist must of necessity be an individualist, or he is not worth listening to. But in ensemble work he must submerge his individuality for the benefit of the total musical effect. It is something like Christianity in musical action, for a bit of death to self must occur in every note an artist contributes to an ensemble.

That these two artists have succeeded in doing just this is immediately apparent from this delightful recording. The result here is really quite wonderful, and I don't know that either of them have ever sounded any better than they do here. According to the album notes, these arrangements were created "spontaneously" in the recording sessions. If this is indeed true, all I can say is that these young men should never be far from a microphone for what they do spontaneously far exceeds in musical interest and worth what many others do after long hours of arduous practice and preparation.

Whether hymns should be "arranged" to such a fare-thee-well is a question beyond the scope of this review. I have no settled opinion of my own, actually. I only know that when I hear beloved old hymns arranged and over-arranged so that the very life is worried out of them I think it's wrong. But when they are arranged with as much originality and charm as they are here, I cannot help but enjoy every note.

**In Times Like These.** Bert Jones at the Organ. Zondervan. LP-555 $3.98.

*Make Me a Blessing; I Am Not Worthy; That Will Be Glory for Me; Jesus Led Me All the Way; Awakening Chorus; No, Not One.* Side two: *Saved, Saved, Saved; Calvary Love; In Times Like These; The Old Rugged Cross; Holy, Holy, Is What the Angels Sing; To God Be the Glory.*

Bert Jones is at it again, and this time they have taken him down to the famous theater organ in the Mosque in Richmond, Va. Here, as always, his superb sense of theatrical style stands him in good stead and he puts the famous Wurlitzer "movie organ" through its paces.

Regular readers of this column will recall that I wonder out loud from time to time as to the reasoning that inspires the makers of "religious" records to ask their organists to record on theater-type organs, when there are churches all over the country with magnificent organs which are larger, more varied and colorful in tone quality, and which would be undeniably more suited to the playing of hymns and church music. I think there is a widespread feeling that the theater type of tone (also associated with that dying art-form, the soap opera) is more appealing to the general public. But is this entirely true? Did you ever try to get a seat at an organ recital given by such serious artists as Virgil Fox or E. Power Biggs? These men play serious programs on "legitimate" organs, and their performances are played to packed churches and auditoriums. And there are other fine artists whose names could also be mentioned who also draw immense crowds. It really doesn't take music redolent of Broadway and Hollywood to attract the public.

Having gotten this off my chest once again, however, let me immediately follow it by saying that, within his chosen limitations, Bert Jones plays, as always, awfully well. The gaudy charms of the old Mosque organ are admirably displayed here, and if you like your hymns played with plenty of Hollywood juice, here you are. This record is lots of fun.

**Chimes of Faith.** Dr. Charles Kendall. Dot. DLP-3129 $3.98.

*Praise God From Whom All Blessings Flow; How Firm a Foundation; The Church's One Foundation; I Love Thy Kingdom, Lord; Love Divine, All Loves Excelling; Jesus Calls Us; There's a Wideness in God's Mercy; My Faith Looks Up to Thee; O for a Thousand Tongues to Sing; Jesus Shall Reign; Faith of Our Fathers.* Side two: *True-Hearted, Whole-Hearted; Let the Lower Lights Be Burning; Take the Name of Jesus; I Am Thine, O Lord; Take Time to Be Holy; Rescue the Perishing; I Love to Tell the Story; O Sometimes the Shadows Are Deep; Softly and Tenderly.*

Dr. Kendall, pastor of the First Methodist Church of Hollywood, California, plays the melody of these hymns on the chimes and uses Vibraharp for background harmonies. This is one of a series of similar recordings, designed to be used, amplified, from church towers, or to be played in the home.

All of the hymns are played simply and in a straightforward manner. Perhaps this will contribute to their usefulness in outdoor situations.

**The Lord Is My Shepherd.** Curt Davis, organist. Zondervan LP-563. $3.98.

Side one: *The Lord Is My Shepherd; Ring the Bells of Heaven; Come Thou Fount; Lord, I Adore Thee; Saved, Saved, Saved; Beyond the Sunset.* Side two: *Make Me a Blessing; Just a Closer Walk; I Know a Name; Deep River; The Holy City; Onward, Christian Soldiers.*

This is really awfully good playing, within its framework. Davis understands the limitations of the electrotone which he uses, doesn't try to exceed them, but plays with immense vitality and *joie de vivre* within those limitations.

The tunes are all handled in a frankly theatrical manner, of the earth earthy, but are done with such inimitable zest that even these hardened old ears enjoyed them.

**Lorin Whitney.** Pipe Organ featuring the Poems of Oswald J. Smith. Narration by Gary Brandt. Christian Faith. LW-1401. $3.98.

*I Never Walk Alone (Poem—I Never Walk Alone); The Great Physician (Poem—The Great Physician); Now the Day Is Over (Poem—The Shadow of Evening); O Perfect Love (Poem—Wedding Joys); Prairie Nocturne (Poem—Back to the Prairies).* Side two: *Shadows (Poem—The Bitter and the Sweet); Onward, Christian Soldiers (Poem—Our Battle Song); Only Trust Him (Poem—Trust and Wait); Open My Eyes (Poem—The Blind Man); O Master Let Me Walk With Thee (Poem—His Way Is Best).*

Hymns, played in colorful theatrical style on a theater organ, with occasional readings of Oswald Smith's poetry, are the feature of this record. For myself, I found it hard to concentrate on the poetry with that incessantly throbbing organ sound always in the background.

**Joseph Barclay Sings** with Lorin Whitney at the pipe organ. Christian Faith Recordings. JB-5061. $3.98.

*Honey in the Rock; Day By Day; This Is My Father's World; I Never Walk Alone; Open My Eyes; God Will Take Care of You.* Side two: *Sweeter than All; Balm in Gilead; Great Is Thy Faithfulness; In the Secret of His Presence; Blessed Be the Fountain; The Touch of His Hand on Mine.*

Barclay uses his tenor voice well, singing these songs with a simple and evidently sincere approach which is refreshing. The accompaniments are well played by Whitney on a theater-type organ.

**You Will Never Walk Alone.** Ed Searcy. Les Barnett, instrumental accompaniment. Sacred. LP 8023. $4.98. Stereo 6028. $5.98.

*Is Your All on the Altar?; The Haven of Rest; For All My Sin; Ivory Palaces; Holy, Holy, Is What the Angels Sing; You'll Never Walk Alone.* Side two: *Bless This House; Make Me a Blessing; I Will Pilot Thee; Follow, I Will Follow Thee My Lord; He Hideth My Soul; I See a Crimson Stream.*

Searcy's voice is not identified on the record jacket, but I would guess that he is a light tenor. He does not seem to have much tonal or emotional range, but then these songs don't call for much. He sings them pleasingly.


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# *YOUR QUESTIONS ANSWERED*

*In this department of* ETERNITY *Magazine, Herbert Henry Ehrenstein answers questions regarding biblical understanding, spiritual truth and the Christian life.*

**Question: How can an apparently intelligent man talk about God as a Father? Is this not childish?**

ANSWER: Child-like, perhaps, but not childish. There *is* a difference. Many people look upon God as some far-off, transcendent, distant power, influence or being who has little or no personal relation to His creation. For instance, Professor Alfred North Whitehead once spoke of God as "a Factor of Limitation or Determination which makes it possible for the blind abstract flux of creativity and the unchanging but transcendent eternal objects to unite and give us the actuality of our concrete world." This may all be true. But, imagine praying, "Dear Factor of Limitation or Determination . . ."!

Our Lord Jesus Christ spoke of God as His Father and ours (John 20:17). The apostolic writers of Scripture clearly taught that God was our Father. The Church through the centuries has unanimously accepted the Fatherhood of God over His people. And, as for a concept of God as Father being childish, let us never forget that we *are* as children in the sight of God (1 John 3:2). He deals with those who are members of His family (the Church) as His beloved children. We are "born" into His family (John 1:12, 13).

In addition, through the centuries this assurance of membership in the family of God, biblically and ecclesiastically corroborated, has been of such great confidence and comfort to the Lord's people everywhere. Besides, psychologically, we are conditioned to family life and we must realize that earthly parenthood and childhood furnish a beautiful pageant of our divine relationship to the Creator.

**Question: I know my sins are forgiven because I have trusted in Christ as my Savior. But, I am constantly haunted by my past, since I once lived in deep sin. How can I live a life of peace with this fear in my heart?**

ANSWER: The answer is that you *cannot* live a life of peace with fear in your heart. But note I John 4:18, "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love." If Christ paid the penalty for your sins by His atoning death, is it not therefore true that He bore your punishment? And if He did, God cannot again punish you for the sins Christ took on Himself.

One of the finest things you can do is to meditate on some of the verses which tell what God has done with our sins. He blotted them out as a thick cloud (Isa. 44:22). He cast them into the depths of the sea (Mic. 7:19). He forgave our iniquity (Jer. 31:34). He removed them as far as the east is from the west (Ps. 103:12). He cast them behind His back (Isa. 38:17). And He remembers them against us no more forever (Jer. 31:34). Now consider carefully. If God Himself does not remember your sins—and He has as good a "forgetter" as He has a "rememberer"—then why should *you* continue to afflict yourself with your past sins which have been put away by God through Christ?

**Question: How can a Christian be guided when planning to marry a non-Christian? Does the Bible say anything about this?**

ANSWER: Most certainly the Bible *does* have something to say about this. No Christian, for any reason whatever, has any real right under the Lord to enter into such a binding union as marriage with someone who is not committed to Jesus Christ as Lord and Savior. St. Paul was very specific about this. "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity?" (II Corinthians 6:14-16).

Nothing could be plainer than this clear-cut command from the Lord through His servant Paul. And it will not do, either, to bring forward the old cliche which says "We love each other so much, we will surely be able to work things out. Besides, I'll convert her (him) after we're married." Rarely—oh, so rarely! —does it work this way. It is far easier for the unconverted partner to pull the Christian mate down to his level than for the Christian to lift up the unbeliever to the high level of a Christian walk.

## WHEN GOD BREATHED

(*Continued from page 17*)

7. The Bible describes itself as a two-edged scalpel. The English word is *sword,* but the medical vocabulary of ancient times uses this word for the surgeon's instrument. In the medical collection at the University of Pennsylvania some of these instruments are on display. We read, "The word of God is living and active, sharper than any two-edged scalpel, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12). This is a very important principle, for the Christian cannot penetrate spiritual depths until he learns, by the Word of God, the tremendous difference between his soul and spirit. Having learned this, the struggle between the flesh and the spirit takes a different turn and victory is much nearer.

8. The Bible describes itself as the seed of life. We read, "Of his own will he brought us forth by the Word of truth that we should be a kind of first fruits of his creation" (Jas. 1:18); and Peter tells us that this same seed is the instrument of our birth: "You have been born anew, not of perishable seed, but of imperishable, through the living and abiding word of God" (I Peter 1:23).

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Number K-10 above is Oh Bok Hwan. His father died the month the child was born, leaving no money or property. The mother, after trying desperately to feed and clothe herself and child, suddenly disappeared, abandoning Oh Bok Hwan. An uncle cared for him for three months and then he, too, died. Oh Bok Hwan was found on the road, wandering, begging and crying.

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Now he is cared for in our orphanage in Daechun, which is desperately in need of many new sponsors. Every child is waiting to have a loving foster "Daddy and Mommie"! You can ask a friend to be a co-sponsor with you—only $4 each per month—or interest your Sunday School, Bible Class, Youth Group, Ladies Society, etc. Thus you will help train a possible future Christian leader in Korea.

Korea has more orphans than any other nation we know of due to the ravages of war, poverty and disease. Babies are abandoned and beggar boys roam the streets with no place to sleep except under bridges and in doorways. Could you see the abject misery so prevalent, your heart would be moved to help us get more children into our orphanages where they would have loving Christian care, happiness and health.

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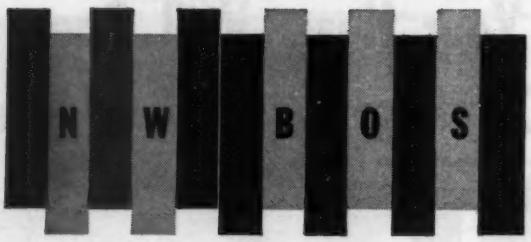

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| *A Dictionary of Life in Bible Times* | W. Corswant |
| *Billy Graham: Revivalist* | William G. McLoughlin |
| *God Our Contemporary* | J. B. Phillips |
| *John Wesley's Theology Today* | Colin W. Williams |
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# A DICTIONARY YOU'LL ENJOY READING

**A DICTIONARY OF LIFE IN BIBLE TIMES.** W. Corswant. Oxford. 308 pp. $6.50.

*The reviewer is William Sanford LaSor, professor of Old Testament, Fuller Theological Seminary, Pasadena, Calif., and author of "Great Personalities of the Old Testament" (Revell).*

In the Foreword, Andre Parrot says, "There is nothing comparable, or equivalent to it. . . . It covers in detail the whole range of life of Bible times." I quite agree. For the first time in my life, I believe, I read a dictionary through from cover to cover—and enjoyed it! I now have a clearer picture of many of the everyday details of life in Bible times.

Are you interested in what kind of food they ate, what kind of dishes they used, what kind of table and chairs (if any) were in the dining-room (if they had such a room)? Or are you interested in the clothing they wore, or the implements they used for their daily chores? Or perhaps you are more interested in animals or plants, or the calendar and holy days, or measures of length and capacity, or details of trade and commerce?

You will find an authoritative discussion in each case, with scriptural references and cross-references to related subjects. You will find numerous sketches or drawings based upon careful research, to illustrate the printed material. If you wish to work systematically through a subject or an area of study—let us say the arts and sciences, architecture, plastic arts, music and dance, writing, astronomy, and medicine—you have a handy index to the articles to consult in each category, and these in turn will give you references to other articles that will prove useful. The type is large and clear, and the language is relatively non-technical.

As would be expected in a work of such nature, I must reserve the right to disagree in certain matters. For example, I find it difficult to believe that the seven-day week came from Babylonia and the lunar calendar. There just is no possible basis for such a division in a month that is alternately 29 and 30 days long, and the seven-day week is not found in Babylonia.

For myself, the biblical explanation, namely that such a week is based on divine revelation, is the far better explanation. Again, I find unconvincing the suggestion that Passover was originally two different feasts that were fused into one in the seventh century B.C. It is far more reasonable to suppose that some climactic event such as that described in Exodus was the basis of the central feast of Israelite worship forever after.

In general, there is an easy acceptance of the critical theories of the last century that seems to ignore the implications of the very archaeological research on which this work otherwise draws so commendably. But such elements do not destroy the basic

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**APPRAISAL OF GRAHAM**

# One Vital Ingredient Missing

**BILLY GRAHAM, REVIVALIST IN A SECULAR AGE.** William G. McLoughlin, Jr. Ronald. 269 pp. $4.50.

*The reviewer is Mel Larson, editor of the "Evangelical Beacon," Minneapolis.*

To William G. McLoughlin, teacher of history and American civilization at Brown University, Billy Graham is over the hump and on his way down. "On the whole," he says, "it now looks as if Billy Graham's revivals have lost their luster. . . . Ten years of crisis is the limit of human experience, and Billy Graham now has had his ten years. As the decline begins, the burden of keeping the machinery running is putting undue emphasis upon publicity and fund-raising. . . . There is evidence that evangelism for evangelism's sake is leading to commercialization for evangelism's sake."

McLoughlin's tongue-in-cheek 231-page portrayal of Graham leaves an evangelical puzzled. The author is, of course, entitled to interpret facts. That is his right. What concerned us most was that he, for some reason or other, left God out as a "possible" reason for the response to Graham's preaching of the Bible. For example: "Graham, like Sunday and Moody, has reduced revivalism to such a science that there is never a night when scores of converts do not come forward." Science? Is not the convicting power of the Holy Spirit involved at all? It would seem not.

Billy Graham, evangelist, is far from perfect. He has made his share of errors and does not shun criticism. But it would seem that God is somehow using the man and that the Holy Spirit has had something to do with these "trail-hitters" making decisions. It also might be a bit unfair to constantly weigh an evangelist's worth on scales operated by social gospel weighmasters. Because a city's crime rate does not go down immediately, nor segregation barriers melt suddenly away, is hardly reason to deprecate so severely what a man is doing in winning individuals to personal faith in Christ.

Whether Graham is "over the hump" is, of course, open to question. The German crusades of September, 1960, preceded by the Africa safari, would seem to indicate otherwise. McLoughin likely could explain them away, as he has done the others, on the basis of organization, advertising, mechanics, etc. Yet, to us, he somehow fails to see that God and the Holy Spirit are at work as the young man from North Carolina continues to preach Christ and the cross.

values of the dictionary. The student who uses it, however, might do well to read Yehezkel Kaufmann's recent work on *The Religion of Israel*, if for no other reason than to learn that not all modern scholars accept the outworn critical theories of a past generation.

We are grateful that this posthumous work was not allowed to die with its author, but that one of his worthy students completed it and made it available to us.

**GOD OUR CONTEMPORARY.** J. B. Phillips. Macmillan. 137 pp. $2.50.

*The reviewer is Clyde S. Kilby, professor of English, Wheaton College.*

Phillips writes to persuade humanists, agnostics, and atheists to think about Christianity honestly rather than with the usual cloud of prejudices. It is addressed primarily to the 90% of Britishers who never enter any church. Phillips is convinced that people today are "God-starved" simply because they have never examined the New Testament documents in an adult way. As for himself, he says that his experience in translating the Gospel records into modern English has made him 100 times more convinced than ever of their authenticity.

Although there is nothing original in this book, it does discuss many topics—pain, suffering, evil, humanism, the problem of scientific method, etc.—with cogency. The style is simple and direct and an excellent vehicle for the straightforward subject matter.

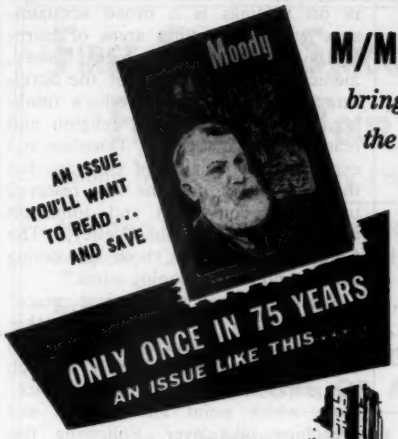
Evangelicals will be interested in Phillips' rejection of total depravity, his assertion that the biography of Jesus Christ is "maddeningly incomplete," his antipathy to mass evangelism, and particularly his assertion that the word *repentance* is often a mistranslation of Christ's real meaning. His most interesting single suggestion is that the Church must tell the gospel story *de novo* through every means and every successful device of modern communication.

**JOHN WESLEY'S THEOLOGY TODAY.** Colin W. Williams. Abingdon. 252 pp. $4.50.

*The reviewer is H. A. Hanke, professor of Bible, Asbury College, and author of "From Eden to Eternity" (Eerdmans).*

This book was written to answer a statement in *Life* that "Methodism is long on organization and short on theology."

It is acknowledged that Wesley was a man of "One Book" but that evident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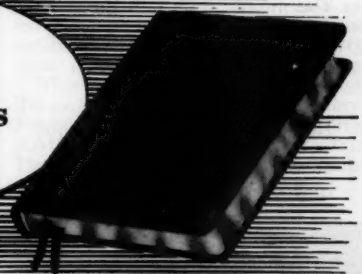

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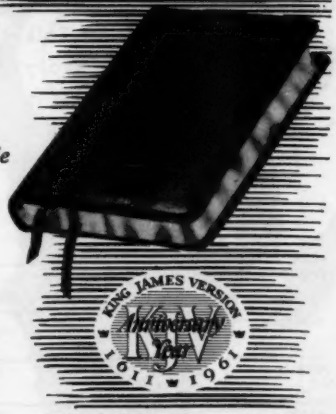


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in his writings is a broad acquaintance with many other areas of learning such as philosophy, logic, history, medicine, etc. Authority of the Scripture was foremost in Wesley's thinking, but he insisted that religion and reason must go together. Doctrine and experience were points of emphasis but the teaching of doctrine was reserved until after conversion and admission into the Society. Said Wesley, "The Church is important, both for saving sinners and for developing saints."

Wesley defined "prevenient grace" as the means by which God makes himself know indirectly, first through conscience and then directly through the gospel through "convincing grace" from which point all theology and preaching take over. Following this line of thought man is totally depraved and corrupt before God; and man's deeds, as judged by objective order or moral standards, are religiously corrupt when they issue from a life separated from God.

Calvin's doctrine of Predestination was repulsive to Wesley. Said he, "The Doctrine of Predestination makes Revelation contradict itself." Wesley insisted that the Atonement was the "burning focus of faith" and that an exemplary life was a means of drawing men to God. He favored the Penal Substitutionary theory—the idea that Christ died to satisfy God's wrath.

To Wesley the doctrine of the Trinity was essential, though it could not be explained; the Witness of the Spirit was important though not essential to salvation; holiness of heart was necessary and was obtained as a definite second work of grace, but he recognized the work that preceeds as well as follows the gift of sanctification or holiness.

This book is well documented, indexed and with its large bibliography, makes a good Wesley source book. It is recommended reading for both ministers and laymen.

**LIFE OF CHRIST.** Fulton J. Sheen. McGraw-Hill. 559 pp. $6.50.

*The reviewer is Donald W. Burdick, professor of New Testament, Conservative Baptist Theological Seminary, Denver.*

For a Protestant to review favorably a book by a well-known Roman Catholic bishop may be thought

**BEST-SELLING VIEW OF CHRIST**

# With an Earthy Odor

**THE LAST TEMPTATION OF CHRIST.** Nikos Kazantzakis. Simon and Schuster. 506 pp. $6.00.

*The reviewer is Paul M. McKowen, pastor of the Cannon Beach Presbyterian Church, Cannon Beach, Ore.*

This best-selling novel does not introduce us to an attractive, clean-cut "All-American" Jesus of Anglo-Saxon stock who with miraculous ease delights to do the will of His Father. Rather we smell a dark and tragic Son of Man of ascetic Eastern Orthodox character, harshly tortured by God to do his "supreme Duty," and "sweat streamed from his armpits."

Theologically stimulating (revolting to Greek Orthodox and indexed by the Roman Catholic group), the novel is actually not a theological venture. The substitutionary atonement is clearly stressed, but we are most deeply penetrated by Christ's heroic example: "This book was written because I wanted to offer a supreme model to the man who struggles." The author confesses that he "was much embittered in his life" having struggled himself as a revolutionary intellectual. Finally he realized Christ as his master, writing this book to serve the Savior and frankly stating at the outset, "I am certain that every free man who reads this book, so filled as it is with love, will more than ever before, better than ever before, love Christ."

Great power, lyrical and literal, flows from the pen of this late genius who was acclaimed by Thomas Mann and Albert Schweitzer. How can one forget the scene with Peter eating the eyeballs of a roasted lamb's head? Throughout you will smell sweat and taste blood.

In meeting the author's Christ, we discover a tormented Mediterranean man. Yes, he is admittedly divine also, but our emotions are not aroused by any grandeur, majesty, and God-like otherness. Alas! In this Jesus there is some of Nietzche, Bergson, Buddha and much of struggling Nikos Kazantzakis. In a previous work, *The Saviors of God*, the author did speak of man's creating God in man's image. In this novel the humanity of Jesus is powerful, quivering and obedient, but the deity of Jesus is flat and unrealistic. Try as he will by literary devices, his Jesus Christ simply does not ring clearly with the New Testament's Godhead-essence.

The author does succeed in bringing

strange by some. Nevertheless, it must be said that no one can read Bishop Sheen's *Life of Christ* objectively and not be blessed in chapter after chapter. As is expected, the book does contain Roman Catholic teaching, but this is at a surprising minimum. The doctrine of the intercession of the immaculately conceived Virgin Mary is discussed in several places. Likewise the primacy of Peter as earthly head of the Church is asserted. Other Roman emphases, such as transubstantiation, auricular confession and penance are also to be found. In fact, in two instances, the author is rather explicitly anti-Protestant in his statements.

The treatment is popular in its style, providing no documentation of sources. Yet, there is an obvious use of excellent background material which helps to clarify the life of our Lord. On a number of occasions Bishop Sheen draws upon the original Greek.

When one reads the treatments of our Lord's interviews with Nicodemus and the woman at the well, the heart rejoices at the able presentation of such gospel facts as the new birth

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the excited reader to a shattering emotional conclusion which artfully evokes gratitude, admiration, and love for Christ. The orthodox Westerner may miss the point due to noisy and grotesque visions and frenzied flapping of wings, Goethe's generosity to Judas, apocryphal incidents, and even Jesus' remark to Mary of Bethany, "I too was once a woman, in another life, and I used to weave." The young uninformed Christian could be diverted to By-Path Meadow by such extra-biblical allusions. Earthy flavor and disturbing sensuality may loom so unpardonable as to interrupt the novel's movement, especially for Christian readers unaccustomed to literature's novels.

I view the book as a grand opportunity for the contemporary Christian to learn from the literary skill and breadth of experience of a man of Schweitzer-Pasternak caliber. And more: Praise God that this intellectual wanderer brought his struggling life to an artistic finale by urging men to "love Christ." Thus the author brings Christ powerfully to the consideration of a vast host of serious readers on several continents. If Cicero's eloquent Hortensius could kindle repentance in struggling Augustine, doubtless God will use this book for its intended purpose in the lives of cultured strugglers and wanderers today.


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and the blood atonement. Among the most prevalent emphases of the book is the constant awareness that the cross overshadowed the life of Christ from Bethlehem to Calvary.

Regrettably the faithful biblical presentation which characterizes much of this book is nullified by the dogmas of the Church in which the author serves. Nevertheless, the pastor will find many helpful suggestions for sermon preparation, and the discerning layman will gain a new insight into the Life of lives.

**THE CHILDREN'S 'KING JAMES' BIBLE**—New Testament. Jay Green, Editor. Modern Bible Translations, Inc. 687 pp. $6.95.

*The reviewer is Dorothy L. Braun, associate professor of Christian Education, The King's College, Briarcliff Manor, N.Y.*

Have you ever wished a children's Bible would compare favorably in appearance with the attractive, easy-to-read textbooks used in school? The editors of *The Children's 'King James' Bible—New Testament*, it would seem, have endeavored to produce just such a New Testament. The text of the King James version, modified somewhat so that it can be "easily read and understood" by a fourth grader, is printed in large type and in paragraph form. Helps in pronouncing words and names, an eight-page glossary of terms, and two maps are included.

In addition to the text, 100 of the Bible stories have been rewritten, especially for reading to younger children. Each story is illustrated with a series of four action-packed pictures, often in bright colors; but in none of the drawings is Christ portrayed. (Since the two-page stories interrupt the text itself, one may be confused until he becomes aware of this arrangement. However, it is clearly explained in the introduction.) Twenty-one of the stories are in the epistles.

The merits of this book may not be immediately obvious, perhaps because of the black cover and the off-set type of printing. However, those who are concerned that children find the reading of the Bible an interesting, enjoyable, and profitable experience will want to give this book careful consideration. While editor Jay Green and his associates will doubtless find ways of improving succeeding editions, they deserve much credit for their painstaking efforts and brave venture into this important field.

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**THE CATHOLIC SCHOOL SYSTEM**

# How Does It Fit in America?

**CATHOLIC VIEWPOINT ON EDUCATION.** Neil G. McCluskey, S.J. Hanover House. 192 pp. $3.50.

*The reviewer is Ralph L. Keiper, contributing editor of* ETERNITY *Magazine.*

This volume in the Catholic Viewpoint Series defends the Catholic Parochial system and sets forth current trends in Catholic education in relation to our public school system.

The opening chapters point out how our American school system was influenced by Protestant thought up until World War I. Then things began to change due to the rise of secularism. Since World War II, with the increased pace of secularism, the problem of secular influence in public education has become acute.

To Roman Catholics public school education has always been a problem. The more that Roman Catholic children have been exposed to public education, influenced by Protestants, and now by secularism, the more they have left the faith upon reaching the age of adulthood. This has caused the hierarchy such concern that they have extended parochial education to preserve Catholic faith and culture among Roman Catholic young people.

Important questions dealing with this matter of Church and State-dominated schools are discussed: What rights does the Church have to protect the Faithful where public School legislation is concerned? What are the rights of parents before the courts when such conflicts of religious and educational interests arise? What are Catholic rights and privileges when public money for education is involved? These and many other crucial questions are squarely faced and courageously discussed in this volume.

Perhaps one of the most important chapters in the book is the last: "Attitudes and proposals." It would appear that the plan of the Church is to work for public funds for the support of the parochial school system. Where textbooks are concerned, Roman Catholic influence will be promoted to make them acceptable to the faithful. Father McCluskey makes a great point of the fact that the Roman Church will not work out their plans directly through the official hierarchy at present, but through Catholic parents as citizens who have the right to decide the method of

**THE PSYCHOLOGY OF COUNSELING.** Clyde Narramore. Zondervan. 303 pp. $3.95.

*The reviewer is Henry A. Pucek, marriage and personal counselor, Long Beach, Calif.*

The Christian counselor is continually seeking literature which will be helpful to him, but he wants to be sure that there is a true Christian emphasis. *The Psychology of Counseling* emphasizes the need of the spiritual approach—at the right time and place.

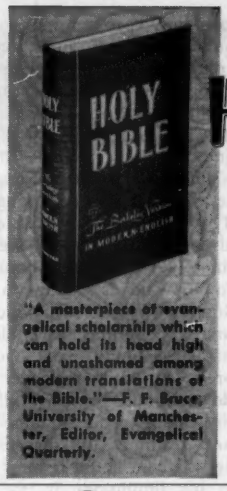
Although there are gentle notes of caution to be sounded here and there, in general, I am extremely pleased with the author's excellent professional approach to counseling within the Christian frame of reference.

That considerable research has gone into the book is evident from the comprehensive way in which so many facets of the counseling field have been covered. The book contains excellent coverage of the mechanics of counseling and some dynamics of personality development. However, the field is much too broad to be treated adequately in one book. This, the author obviously recognizes, but it is a caution which the readers

education of their children. The Church itself will count on the power of Catholic opinion to realize its plans, hoping that other groups will desire the same benefits for their groups.

The distressing things about this book is that the author feels that to continue the public school system in the hands of secular influence is impossible for Roman Catholics. In the light of present day pluralism in the United States,—all religions and beliefs being equal—Roman Catholics cannot support the public school system on a democratic basis, since, where faith is concerned, they are supreme, above other equals. The premise of this book would lead to the conclusion that the only solution is for the government to support a system of private schools dominated by the various representative groups within the country.

Before we make a harsh judgment, we should ask one question. Are the parochial movements among Protestants adding to the breakup of our public school system? May it not happen that those, for example, who are interested in the Christian day school movement, and those interested in the Church-connected parochial school, are the strongest allies with Rome in contributing to the breakup of our public school system.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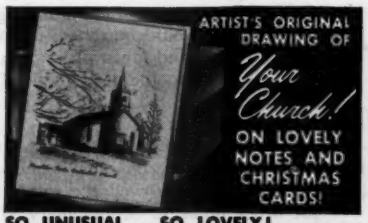


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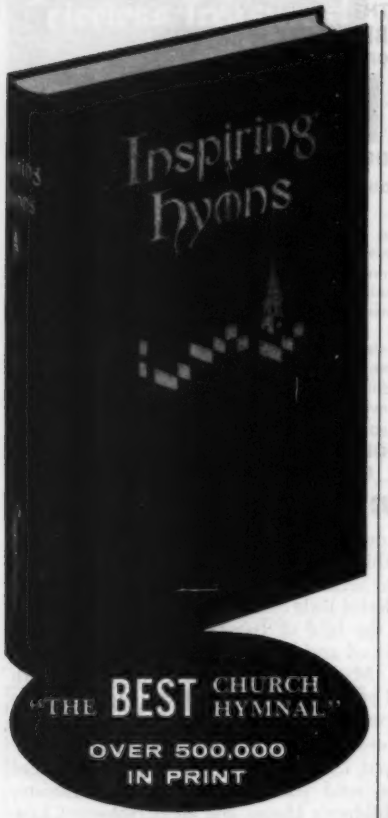
should constantly keep in mind.

The author may, at times, tend to over-simplify the counseling process by implying that the lay counselor by mere directive listening will eventually know what the counselee's problem is and will then be able to help gain "insight"—and solve his problem. "A little learning is a dangerous thing." This is particularly true of the untrained counselor who may feel that —after merely reading this book and a few others—he is ready to deal with "situational" problems which, in reality, may be serious psychological problems. He should not overlook Narramore's constant reminder that he should continue to learn all that he can by taking professional courses and other training to sharpen his skills. He is then better equipped to recognize his limitations in the field of counseling.

An understanding of the psychodynamics of human behavior is all-important in counseling. Psychiatrists psychologists, psychiatric social workers and other professionals train intensively in their internship in learning of personality development and treatment. There is no substitute for this. Diagnosis is always necessary for treatment. The professionally trained counselor and therapist is quickly alert to the basic problem and thus is able to give more adequate definitive treatment.

The field of counseling (which is, in essence, therapy) is a non-absolute science. Hence there are varied theories of methodology. So, if the reader takes exception here and there to Narramore's suggestions, this is as it should be. This stimulates thought and helps the reader to formulate more fully his own frame of reference in counseling. Incidentally, regarding the author's definition of the counseling process as being "situational," I would say that one cannot isolate developmental history of the individuals from situational problems.

The Christian worker whose duties involve counseling needs this book, whatever the extent of his training. The professional counselor, while acknowledging that the book is not primarily written for him, should regard it as a necessary addition to his library.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# the last word

## *Praying According to the Catalog*

**By RALPH L. KEIPER**

ALONGSIDE the Holy Bible at home, we had a secular Bible. This secular Bible was delivered in the fall and in the spring. When it arrived, all work stopped, for our secular Bible was the Sears Roebuck catalog.

After it arrived, we leafed through the pages and dreamed about how wonderful it would be to have this or that. In the back of the catalog were the pink and green order blanks. After choosing an item, we noted the code number, the description of the item, the quantity and the price. Having fulfilled the catalog requirements for ordering, we mailed the blank to the store.

My mother often made these secular prayer requests to Sears Roebuck. And whenever she did, she always ordered according to the will of Sears Roebuck. She followed the instructions of the catalog. She never sent the order blank to Montgomery Ward, because it wasn't from a Montgomery Ward catalog. And finally she always wrote on her order, "If you don't have what I want, you may substitute something close to it."

Recently, I asked one of the Sears' executives, "When you don't have what a customer wants, what do you do?"

"Well," he said, "many times we refund the money or give the customer what he designates as a second choice. But if he doesn't designate a substitute on his order, we invariably try to send him something better."

This is an illustration of prayer. God says, "This is the confidence that we have in him that, if we ask anything according to his will, he heareth us" (I John 5:14, 15).

The Bible is God's catalog, for in it are all His promises to us. And if we pray according to His will, if we ask on the basis of His promises, we can be sure that God will deliver what we ask, because He has it. And we have the assurance also that if we do not get what we ordered, He will always send us "something better."

So we should pray, as He has asked us to do, according to His "catalog."

# Expecting the Unexpected

*How a unique emergency program supplies money for missions when it's needed most*

*Emergency!* "Christian brethren in Northeast India are in desperate need. An invasion of rats has brought devastation and famine to the land. The gray invaders have gnawed down trees, devoured precious crops of grain and contaminated drinking water everywhere. Residents say this 'Year of the Rats' is the worst on record. Please help. . . ."

*Emergency!* "Vicious 'Typhoon Mary' has wrecked Hong Kong harbor. It is the worst storm in 23 years. At Cheung Chau, an island close to Aberdeen, there were over 100 boats anchored when the typhoon hit. After it had passed there were only seven boats left. Many people lost their lives. Whole families were wiped out. Our chapel boats of the Oriental Boat Mission need immediate repair so we can carry on this work. . . ."

*Emergency!* "I have been thrown into a venture I never heard of, thought of, dreamed of, or expected! . . . People here in Formosa along the 'Great Salt Coast' are scattered in pitiful little houses with people unbelievably poor and unbelievably sick. Many of them are afflicted with a peculiar disease called 'blackfoot.' The affected part (the foot is usually affected first) becomes black with a horrible stench as of gangrene. Sometimes the disease is swift in progress and in a few days the patient is dead. Sometimes it drags on and on, and every day is agony, and every night is sleepless with pain. Many have committed suicide to end the pain. There is no cure. No cause can be found. . . . We must open a free clinic . . . and we must have a milk station where the children can get hot milk and vitamins. Can you help in this work of rescue? We must work fast. . . ."

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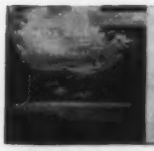
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**76.** JAMES KING CHORUS Songs of Loveless

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